

February 22, 1959

# THE CHRISTIAN

## EVANGELIST

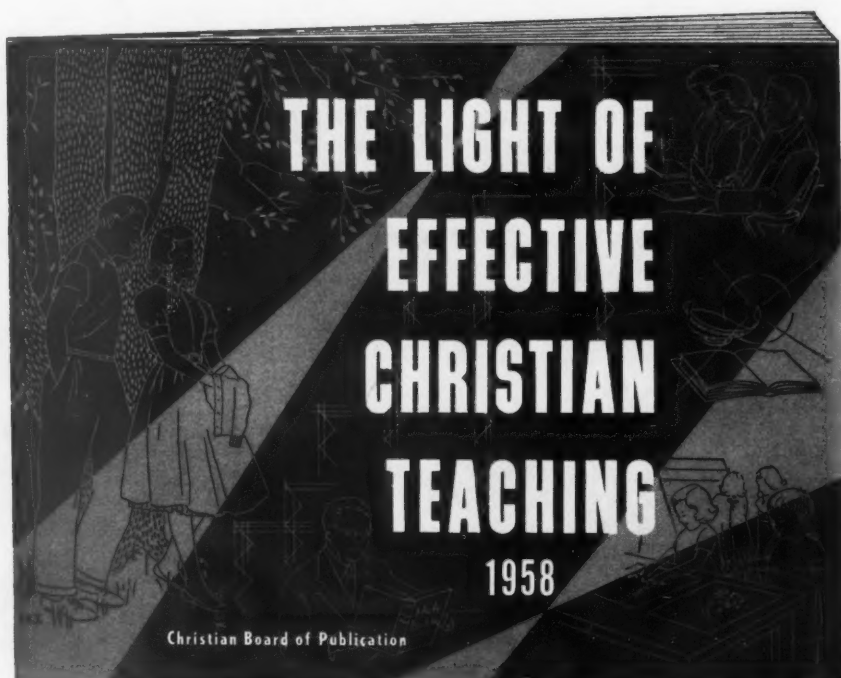
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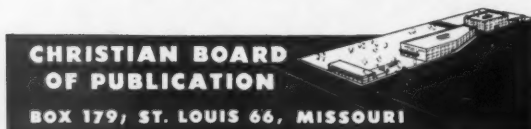
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## DO YOU WANT TO BE WELL?

by A. A. Hyde

Chaplain, Battery State Hospital  
Rome, Georgia

*When Jesus saw him and knew that he had been lying there a long time, he said to him, "Do you want to be healed?" The sick man answered him, "Sir, I have no man to put me into the pool when the water is troubled, and while I am going another steps down before me." Jesus said to him, "Rise, take up your pallet, and walk." And at once the man was healed, and he took up his pallet and walked.—John 5:6-9*

# *A Faith to Live by*

WITHIN the grounds of the shrine to the Virgin of Guadalupe, just out of Mexico City, D.F., is a "sacred" well with a limited flow of water kept stirred and "contaminated" by those who go there to draw. A tradition has it that this water is of medicinal quality and will cure any and every disease. The peon populace compete for its possession.

Our scriptural text relates a similar circumstance of the long ago. A man who had been ill for 38 years was taken daily and placed beside the pool of Bethesda to await the "troubling of the waters." When "troubled" the water was said to heal the one who first gained admission. But the man of our text had no one, when the waters were troubled, to cast him in.

By chance or otherwise Jesus came that way one day. He saw the man at the pool and asked, "Do you want to be healed?" The question carried the recognition of illness and disease, and the implication of recovery. It sought a meeting of minds between the Great Physician and the afflicted man. Jesus wanted to heal him, but he needed the man's cooperation and his faith in God's power to heal him.

No relative or friend was handy to cast him in when the waters were troubled. He thought he was dependent upon other people. But Jesus thought otherwise. He said, "Arise, take up your pallet, and walk." It was a command to do the impossible, but Jesus gave it. He wanted the man to overcome the spirit of helplessness and self-pity. He gave him the "do it yourself" treatment and it worked.

How often we are tempted to depend upon others for things we can do for ourselves. God doesn't want us to be carried around when we might stand on our own feet and be independent.

Jesus told this man to walk away from the habits of helplessness acquired over a long period of years. To show himself in the presence of other people who could walk, to be one of them, and to tell them what great things God had done for him.

There are many persons who are ill, both within and without the hospitals. Assuming that God wills health, how many who are ill have done all within their own power to get well? Each will answer that question for himself, as God may direct, but it is a reasonable question and one designed to provoke thoughtful self-examination.

# Editorials

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## Return to Religion

THERE is no disputing the figures that show an increase in church attendance in America during the past decade. There is some indication that the peak of this high percentage of regular worshipers has been reached, but the crowds are still there.

When we try to assess the relation between this phenomenon and "religion" we soon find ourselves in difficulty. A recent conference in Greenwich, Connecticut, on "Greater Vitality in the Churches" found the old bugaboo of activism squarely in the midst of the deliberations.

It certainly does not do one any harm to attend worship. Neither is it detrimental to one's character to contribute money to benevolence, foreign missions or any other aspect of the mission of the Church. What it does to the soul of the participant presumably depends somewhat upon the attitude with which the various enterprises are undertaken.

There is considerable tendency to attend church where we like the people and program and to make our plans largely as an answer to the question, "What works?" As Dean Walter Muelder of Boston University expressed it in Greenwich, "An institution that makes no rigid theological demands" but seeks its membership for other motives seems to be the current trend.

If it is true that the "return" of these days is sort of a surface movement, does this mean that it is of no value? Does it mean that there is no hope for combining the well-meaning attitudes of activist American congregations with a more durable foundation? It seems to us that the answer to both these questions would have to be in the negative.

Obviously, we cannot expect the rank and file of church membership to express the nature of religious belief in current theological terms. Sometimes it seems fortunate that this is the case. Many an anti-activist ends up with a "man-can-do-nothing" philosophy. At least, that is the way his conclusions sound to the ordinary, faithful church worker.

Russell Conwell found his "acres of diamonds" in his own back yard in Massachusetts, two generations ago, after searching around the world. It could be that our search for signs of vitality which fit the

current theological definitions of what vitality is, would be enhanced by broadening the base. We may condemn the "nondogmatic emphasis on kindness and general good will toward men" which was prevalent at the turn of the century, but we cannot deny that more of the same would help to make a more vital society today.

Those who are "active" would do well to re-examine the foundations of faith. Many of them seem to disprove the theory that a house cannot stand without a foundation, since they continue their good works without any adequate theological undergirding.

Those who swing along with the current theological absolutes of any given generation and make them a requirement for action will do well to engage in good works, whether they see the correlation or not.

## He Never Told a Lie

ONE OF THE shames of Christian citizenship is that we content ourselves with the fables of the past. When we should be re-examining the responsibilities of the avowed Christian to his country, and for its improvement, we are none too willing to study its foundations.

Our knowledge of little hatchets and non-existent cherry trees serves us well for table decorations on February 22. Why should we consider the hardships of Valley Forge or the words of George Washington in a letter to the Jewish congregation of Newport, in 1790: "All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of as if it were by the indulgence of one class of people that another enjoyed the exercise of their inherent natural rights."

Washington's Birthday might well be celebrated with a consideration of the hopes which he held out to all the citizens of the United States that old world policies and standards were not acceptable to the government of the United States, "which gives to bigotry no sanction."

We might also direct our attention to his prayer after the first inauguration, "That thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; to entertain a brotherly affection and love for one another."

Call it what you will, but SIN  
is violation of the will of God

## The public consequences of Personal Sin

by Harold A. Bosley

*Adapted from an address delivered at the ministers' breakfast at the 1958 International Convention of Christian Churches in St. Louis, Missouri.*

SIN is real; it is personal; it is social; it distorts and kills whatever it touches. That is what I want to say with utmost seriousness, and say it, at least initially, by way of the story of one of the gravest sins in the life of David.

We ought to be eternally grateful for the honesty of the Biblical writers. They loved David—that is clear from their wonderful stories of his boyhood, his growth to maturity, his rise to power, and the halo of fond hopes and dreams that were forever to be associated with his name. They adored him because they owed him so much. Times without number they had benefited from his courage, wisdom, vision, strength. Under his leadership they had thrown off the bonds of oppression; they had become a people to be reckoned with. They had even begun to dream of a kingdom that would have no end.

But this open love and adoration did not blind them to his sins. They described these with clarity. When David coveted and took Bathsheba, they said he

was guilty of adultery, and he was. When, in order to condone this, he arranged to have her husband killed in the forefront of battle, they said he was guilty of murder, and he was. For these sins not only David suffered, but all his people.

Near the end of his life a second great sin occurred—a little less dramatic to the contemporary reader, I fear, but no less costly to David and Israel. Like most sins, it was not rooted in an evil will or in a long suppressed desire—it came about quite naturally.

David was surrounded by enemies. He wondered how many men he had for an army. He resolved to find out by taking a census. His advisers warned him against it, reminding him that his successes in the past had been due to a faith in God and God's help, not to the number of soldiers he had. And if he started taking a census, it would be an indication that he no longer placed his faith in God, but in the number of soldiers he had in his army.

But David would not listen to them. He wanted the census and he got it. He found out how many able-bodied soldiers he had. But no sooner was the census complete than he began to have some qualms of conscience over what he had done. It kept him awake one night so, in order to get some sleep, he said a quick

little prayer that he was sure would have things all fixed up by the next morning; "I have sinned greatly in what I have done, but now, O Lord, I pray thee, take away the iniquity of thy servant; for I have done foolishly."

That was all—or so he thought. He went to sleep. He arose refreshed. He went to work. But he was met by that dour prophet, Gad, who told him that things were far from all right. He had three choices of punishment: (1) three years of famine; (2) three months of defeat; (3) three days of pestilence for all Israel.

David could hardly believe his ears, but he knew a spiritual ultimatum when he heard one—and this was it. He didn't argue; he chose the one that would be over the quickest—as most of us would have chosen: three days of pestilence. Pestilence it was. Seventy thousand men lay dead, and the angel of death was hovering over Jerusalem intent on its destruction when God stayed his hand.

When David saw the public consequences of his personal sin he was cut to the quick and cried out, "Was it not I who gave command to number the people? It is I who have sinned and done very wickedly. But these sheep, what have they done? Let thy hand, I pray thee, O Lord my God, be against me and against

*Dr. Bosley is minister of First Methodist Church, Evanston, Illinois.*

my father's house; but let not the plague be upon thy people."

This prayer was no more effective than the first had been. What was done was done and could not be undone; the sin had been committed; the choice of punishment had been made; the punishment had fallen, and the innocent ones were dead.

★ ★ ★

This story, as you can readily see, is both the theologian's despair and the preacher's delight. It is the theologian's despair because it raises serious questions like these: (1) What of the nature of God and the justice of his will? (a) Why must the innocent suffer for the sins of the wicked? That is why theologians turn away from it in anguish of spirit, and I do not blame them. Preachers do not relish such questions, but we find

in this story several insights into the nature of sin that are as true and as important today as they were then.

Consider the answer to the question: "What is sin?" The answer is clear in this story: *Sin is conscious disobedience to the will of God.* That is one of the unquestioned items of faith in the Bible and in our religious heritage. Walt Whitman may have preferred animals to men because, as he says, "They do not snivel over their sins." But he did not know his Bible very well. The Bible does not snivel over sins either. It just takes them seriously, knows we must or we die. I will not pretend that we have been able to come up with a clear blueprint of what the will of God is in all particulars. There may be, for all I know, such a thing as "unconscious sin"—but I do know this: con-

scious violation of the will of God is sin. There may be other forms of sin, but that is one—and it is the one we contend with most directly.

Interestingly, we have no synonym for the word "sin." Crime, mistake, maladjustment—these simply will not do. "Sin" is the word religion uses to describe open violation of the will of God, open disobedience to the will of God.

Strictly speaking, I suppose an atheist could not sin—unless his atheism be the crowning sin of all in its stubborn, willful insistence that the universe is without form and void of all meaning. But for most of us atheism is a form of intellectual disorder in an advanced state of disintegration.

All in all, the impartial student of our heritage gets the

**David was confronted with the reality of his sins including adultery and murder. He became aware of the public consequences of his personal sin.**

—Twentieth Century-Fox



clear impression that sin is a rock on which life is wrecked. "Be sure your sins will find you out" is a good summary of what men have been finding out from David's day—and before—to our own. And once we have been overtaken by our sin, there is no ready or easy way to avoid their consequences.

Quick little prayers of penitence on the way to work simply will not do the trick. When God's will has been consciously violated, we find ourselves confronting the Lord of all life—an experience guaranteed to linger in our recollection.

★ ★ ★

A second insight into the meaning of sin is closely related to this: *Sin is the personal choice or decision of a responsible man.* David knew what he was doing. His advisers warned him against it. He chose to follow his desires rather than the warnings of experience and conscience. He was honest enough to admit it as soon as the consequences became known. His prayer for forgiveness makes no effort to gloss over his full responsibility.

That suggests the interesting conclusion that only one who is capable of serving God can possibly disobey him. The two are linked together, two sides of the same coin. We ought to keep this in mind when we argue that the reality of sin in the world is an argument against the existence of God.

No such thing! The contrary is true! The reality of sin and evil in the world is the assurance of the reality of One in whose creative will goodness is a live option—but only one option—set before men.

Unless we can visualize life as robots who move automatically to the will of God, we are forced to settle for what we are and have. We have been created with the right and the privilege of fellowship with God, but whether and the extent to which we en-

gage in it are strictly up to us. That God seeks us, holds open the door of full fellowship to all is an item of faith, I say, but no more so than the firm conviction that he cannot and will not force us to enter that door. That depends upon our choice.

The "ethical prophets" of ancient Israel came by that name honestly. They knew that God had set choices before Israel. They tried to get their people to make the right choices. But when the wrong ones were made, the prophets pronounced the judgment of a moral God upon the people who were suffering for the consequences of their sin.

This uncompromising insistence upon personal responsibility for sin runs through the Bible from beginning to end; from the story of Adam and Eve to the statement Jesus made to would-be disciples: "If any man would come after me, let him deny himself, take up his cross daily and follow me!"—but do not forget the "if." That is where we come in as responsible moral beings. The Bible approaches us as fully responsible moral beings capable of making the choices presented to us by a moral universe governed by a good God. That is why the Hebrew-Christian tradition has, as a rule, been long on ethics and short on superstition and magic—though we still have enough of the latter left.

This emphasis upon man as a responsible moral being whose supreme loyalty is due God alone is what might be called the secret weapon of the Hebrews in their struggle to survive. The great powers could roll over them as a tidal wave rolls over a rock—but when the wave recedes, the rock is still there. They had confidence in the God in whom they believed. They knew they were responsible to him.

This faith that each man is a morally responsible being is fundamental to democracy. After due allowance has been made to the influences of heredity and environment, we must either treat each person as being fully responsible for his actions or we

must shut up shop as a democratic society.

★ ★ ★

A final insight into the nature of sin as we find it in the story could be put in some such way as this: *Sin and its consequences involve a man throughout his whole life.* It is here we come abruptly upon the public consequences of our personal sin. It is plain enough in the story of David. He had sinned; his people suffered the plague. He suffered when he saw them suffering; but they died; he did not.

If you have any sympathy for David at all—and you may not—in this episode, it will be because of his inability to help the people who were suffering for his sins.

What a parable this is! Can anyone doubt the truth of it? We never feel that full force of our sins until we see how inevitably they bring suffering on innocent people. Then we know—but too late to spare them.

The Scriptural word, "Be sure your sins will find you out," is true, and it is still true when enlarged to read, "Be sure your sins will find you out—you and your loved ones, your friends, your colleagues, and all who are in any way dependent upon you or interdependent with you."

For good or ill, we are members one of another. No man liveth unto himself alone. Life is an ever deepening, ever widening circle of relationships. David, the shepherd boy, was involved with family and neighbors, and no one else; David, the king, was involved with all Israel. But at every stage of his life he was involved with someone. Wherever he went, they went; they were involved in everything that touched him, in everything he touched.

So it continues to be. An elderly father visited his mature son in prison suffering there for a crime he had committed. The son said, "Father, I appreciate your coming but this is my fault,

(Continued on page 26.)



## Consulting the Pastor

by Charles F. Kemp

# "A Feeling of Failure"

JOHN DOE was the pastor of a medium-sized church in a typical American town. He liked the church and the community but things hadn't been going too well.

He preached a sermon one Sunday morning on, "The Triumph of Faith." It didn't go as well as he had hoped. "That sermon wasn't much of a triumph," he said to his wife. "In fact it was more of a failure. As far as that goes I can't say my ministry here has been any rousing success."

That week Mr. Doe spent an evening with one of his elders, Mr. Anderson, by name. He owned his own business and had a large group of men in his employ. Because of his obvious ability and achievement he was selected to head the financial campaign.

When the two men were having coffee after the meeting, Mr. Anderson began to talk about himself. Much to Mr. Doe's surprise he expressed great dissatisfaction with his place in life. In the course of the conversation he said, "I feel like such a failure."

The next day Mrs. Thomson, an active laywoman in the church, called for an appointment. She had taught in the Sunday school for years but said she felt she ought to give up her class.

The pastor protested, "But the class is going too well, everyone says so. In fact we consider you

one of the most successful teachers we have."

"That's just the point," Mrs. Thomson said, "people do think I'm successful—but—well, it isn't easy to talk about but I don't think I ought to teach when I feel like such a failure as a parent."

Mr. Doe felt she was really a very good parent but there was no denying how she felt about it.

Sunday evening he asked Jim, a student in the University, how things were going at school. "Oh, all right I guess. I was nominated for president of my fraternity but I didn't get it; that's the story of my life I guess. I almost made it. I almost made the debate team last year too, but didn't. I was almost eligible for a scholarship too but one C threw me. If that C had been a B—but it wasn't. I guess I'll always be a failure."

Mr. Doe, Mr. Anderson, Mrs. Thomson, and Jim are not real persons but people like that exist in every church and in every community.

There are certain principles that we can draw from such a story.

(1) They all had a "feeling" of failure. They weren't actually failures. No one else would have considered them failures. Nevertheless the feeling was real.

(2) No one would have suspected how the other felt. Mr.

Anderson didn't realize his pastor had a feeling of failure and, as for last Sunday's sermon, Mr. Anderson thought it was pretty good. The pastor didn't realize this businessman with all his seeming success actually felt like a failure. No one was aware of the feeling of Mrs. Thomson or Jim.

(3) Some such feelings are induced in childhood. They are a result of a lack of acceptance, lack of love, and overly critical attitude or unreasonable demands made by adults. This only emphasizes the importance of the attitudes of parents and others who deal with children.

(4) Part of the problem is a result of our success-minded culture. We live in a society in which emphasis is placed on material success and recognition.

(5) All of them had centered their attention on their feeling of failure. None of them gave themselves credit for their true achievements.

(6) All men need to ponder the real meaning of success or failure. From the Christian point of view success or failure has nothing to do with comparing oneself with another. Real success is not measured by achievement or results, rather it is measured by sincerity of effort, integrity of character, a willingness to serve, a deep and abiding faith.



NBC Program  
"M.D. International"

## Disciple Missionary, M.D., Again on TV

INDIANAPOLIS—Dr. Victor Ramboe, well-known Disciples of Christ missionary to India, is featured in MD International, prize-winning documentary to be shown for the second time on the NBC-TV network Sunday, Feb. 22, from 5 to 6 P.M. (EST).

Dr. Ramboe is famous for his technique of performing great numbers of cataract operations in Indian village clinics.

The film was produced by The American Medical Association and Smith Kline and French Laboratories for the March of Medicine series of television shows.

First shown in January, 1958, it received wide and critical acclaim. The U.S. State Department chose it to be shown at the Brussels World Fair last summer.

The documentary is intended, according to its producers, to present two aspects of the work of American doctors overseas—their accomplishments as men of medicine, and their service as unofficial ambassadors of the U.S.

It also presents, in several cases, their contributions as Christian missionaries.



## Players + Action = Peace

WASHINGTON, D. C.—All Americans should pray for peace, Sen. Hubert H. Humphrey (D-Minn.) told a national conference on disarmament here, but "the Lord is getting a little overworked in this department—and maybe we'd better not only pray but get to work and do something ourselves."

The senator gave the keynote address at a two-day conference sponsored by the Friends (Quakers) Committee on National Legislation and other religious groups, including the Board of World Peace of the Methodist Church, the National Capital Council of Churches, and the Department of International Affairs of the National Council of Churches.

Senator Humphrey, chairman of the Senate Foreign Relations subcommittee on disarmament, said that since both Russia and the United States are threatened with annihilation should nuclear war break out, it is not unrealistic to expect that agreement could be reached for inspection and prevention of atomic weapons even though the two nations continue to disagree on other things.

## Bill on Liquor Aloft

WASHINGTON, D. C.—Serving of liquor on aircraft would be barred as a national safety measure in bills before the 86th Congress.

A measure introduced by Rep. John Bell Williams (D-Miss.) in the House would prohibit the furnishing of liquor to passengers.

More inclusive action is called for in a bill introduced in the Senate by Sen. Strom Thurmond (D-S. C.). It would outlaw the consumption of alcoholic beverages on any aircraft in flight over the U.S., and forbid the transportation of intoxicated persons, the carrying of liquor on a plane, and drinking by aircraft crews before or during a flight.

## Nursing Schools Aid

WASHINGTON, D. C.—Federal aid for collegiate nursing schools, including those operated by religious groups, was proposed in a bill introduced in Congress by Rep. Edith S. Green (D-Ore.), a Disciple.

The bill calls for the spending of \$200,000,000 to support construction, salaries and scholarships for both old and new schools.

A maximum of \$500,000 would be made available to any school for construction, with the federal government financing not more than 50 per cent of the cost in established schools, and not more than two-thirds for new schools.

In established schools, \$25,000 a year would be the maximum grant for instruction, but new schools could secure up to two-thirds of their costs for instruction.

## Winning "Intellectuals"

BUCK HILL FALLS, PA.—Christian churches were urged here to accept the intellectual on his own terms and not ask the inquiring scholar to check his questions at the door or wear a "team uniform."

Thayer A. Greene of First Congregational Church, Amherst, Mass., said that if churches accept the intellectual then both will be "richer" and Christianity will have a significant ministry to the academic community.

He told the annual midwinter meeting of the Congregational Christian Churches that in the past the Church too often attacked or ignored the intellectual with the result that the college campus and local parish had only a "hazy relationship" to each other.

But now that the intellectual has rediscovered the relevance of Christian theology, he said, the Church has a fresh opportunity to minister to the scholar and stand with the academic community in its concern for free inquiry.



GENEVA—This commemorative postage stamp featuring Protestant reformer John Calvin is being issued by the Swiss government to mark the 400th anniversary of the Geneva Academy, now the University of Geneva, which he founded in 1559. Dr. Theodore Beza, first rector of the academy and Calvin's successor, is also shown.—RNS

1959

## "Refugee Year"

The World Council of Churches will observe 1959 as "Refugee Year" by joining with other voluntary agencies and with governments in an attempt to solve the refugee problem in Europe.

The United Nations High Commissioner for Refugees has embarked on a campaign to "close the camps by 1960." To that end, 1959 was declared a World Refugee Year.

Dr. Edgar H. S. Chandler, director of the WCC Service to Refugees, said that for the first time in history it is possible to look forward clearly to the solving of the refugee problem in Europe.

Although we cannot solve the entire refugee problem in a refugee year, "given real concern we can solve the problems of many more refugees than we do in the average year of indifference," Dr. Elfan Rees says. He is representative in Europe of the Commission of the Churches on International Affairs, a joint WCC and International Missionary Council agency.

The World Council is one of the principal voluntary agencies in the field of refugee work. Churches working through the Council have resettled more than 200,000 refugees in the first decade of the Council's existence.

In 1958 the transfer to South America of 500 Old Believers, members of a farming community coming from the Russian Orthodox Church, who had lived in North China since 1919 and 1920, was the year's biggest refugee story.

After years of Council negotiations on their behalf with governments and intergovernmental agencies, the Old Believers are now moving into homes they have built on a 6,000-acre tract of land in the state of Parana, Brazil, where they have been resettled by the WCC.

The problem of European refugees in China looms large for the WCC Service to Refugees in 1959.

But there is not enough money to move them, he adds. Speaking for the Standing Conference of Voluntary Agencies Working for Refugees, Dr. Chandler says, "We are challenging the world to help these people who have fled Communism twice."

Church World Service of the National Council of the Churches of the Churches of Christ in the U.S.A. is the cooperative U.S.A. agency working with the World Council in this field.

**Dr., Mrs. Emory Ross  
To Direct Institute**

## Missions at Chautauqua

CHAUTAUQUA, N. Y.—Dr. and Mrs. Emory Ross of New York, former missionaries to the Belgian Congo and well-known experts on Africa and its problems, have been appointed co-directors of the Institute of World Missions at the Chautauqua Institution here.

Chautauqua Institution grew out of a 10-day Sunday school assembly held in 1874. It has for years offered a yearly study-recreation program featuring religion, the arts and world affairs.

Dr. Ross is president of the American Leprosy Missions, Inc., and the Phelps-Stokes Fund, both with headquarters in New York.

He was a missionary to Liberia from 1912 to 1916. From 1917 to 1933 he served in the Belgian Congo as a missionary and general secretary of the Congo Protestant Council. In 1935 he became executive secretary of the National Council of Churches' Africa Committee, a position he held until 1953.

Mrs. Ross, who worked with her husband as a missionary in the Belgian Congo from 1918 to 1933, was awarded the Medaille d'or de Leopold II by the Belgian Government for her services in the Congo. She is director of publicity for United Church Women.—RNS

## Pakistan Seminar

GENEVA—The Christian Council of West Pakistan and the World Council of Churches sponsored a seminar on the rapid social change in West Pakistan on Dec. 12-14 at Forman Christian College in Lahore.

The conference was organized by Mr. N. S. Massey who opened the meeting by telling the 25 participants of the important task confronting the churches in West Pakistan because of the rapid social changes taking place. The purpose of the meeting was to outline a long-range program of study and action.—EPS

## Prayer for Peace Day

WASHINGTON, D. C.—A National Prayer for Peace Day has been proposed in a joint resolution introduced in Congress by Rep. Harold R. Collier (R-Ill.).

The resolution would authorize the President to issue an annual proclamation marking April 22 as a day of prayer throughout the nation. A one-half day legal holiday, in the afternoon, would be declared

to allow Americans to visit the churches of their choice.

Mr. Collier explained that April 22 was selected "since that was the date World War II ended." On April 22, 1952 the official proclamation ending World War II was issued, although the actual fighting stopped in 1945.

"It seems to me that with all the effort we make trying to convey to peoples of other nations that peace is a sincere hope and desire of the American people we ought to take time out to pray for those aspirations," Mr. Collier said.—RNS

## Council Executive Comments

### Youth Week Challenge

NEW YORK—Millions of American teen-agers were challenged to use their influences for good on behalf of the Christian Church during the 16th annual observance of Youth Week, Jan. 25-Feb. 1.

Donald O. Newby, the National Council of Churches' youth work director and executive secretary of the United Christian Youth Movement, said helping young people to understand the nature and purpose of the Church is the goal of Youth Week.

Noting that young people are now "acting more responsibly" and are more involved in the work of the Church, Mr. Newby said Church leaders "must face the fact today that young people are not just the 'hope of the future' but are an important factor in the present.

"If the Church is wise," he declared, "it will attempt to involve them as influentially in the Church as they are in today's culture.

"Their taste in music," he said, "dominates the airwaves. They reportedly buy 70 per cent of all records and can make or break stars in the entertainment field."

By 1965, he stressed, there will be 24,000,000 young people between the ages of 13 and 19 with an annual purchasing power of over \$14,000,000,000.—RNS

## Education Campaign

MONTREAT, N. C.—Some 200 lay leaders attending the annual meeting of the Southern Presbyterian Men's Council launched a three-year campaign to get all adult members of the denomination enrolled in Sunday schools.

Plans for the drive, which will continue through 1962, were approved after it was brought out that adults comprise most of the 400,000 communicants of the Church not enrolled in Sunday schools.—RNS

## Awarded to 126 Students

### Ecumenical Scholarships

A group of 126 students from 28 countries are studying this year in colleges and universities in 13 countries on World Council of Churches ecumenical scholarships, according to figures compiled in the Geneva office of the council. Among the students are representatives of 40 member churches of the World Council and 5 other denominations.

Primarily designed for theological students, young pastors and teachers, the program aims at developing a broader knowledge and understanding of other churches.

This year the students come from Austria, Belgium, the Cameroons, Cuba, Chile, Cyprus, Denmark, Egypt, Finland, France, Germany, Great Britain, Greece, Holland, Hungary, India, Indonesia, Italy, Japan, Norway, the Philippines, Sweden, South Africa, Switzerland, Syria, Turkey, the United States and Yugoslavia. Also included in the group are nine students who are refugees. The largest group of students, thirty-one, comes from Germany.

Disciples students are among the representatives.

During the year, 126 students are studying in Austria, Canada, Finland, France, Germany, Greece, India, Italy, Netherlands, Sweden, Switzerland, the United Kingdom and the United States.—WCC

## Surveying "Impressions"

### What's a Presbyterian?

ATLANTIC CITY, N. J.—Typical public impression of a Presbyterian in this country is that he is of Scot or North Irish descent, anti-artistic and anti-cultural and excels in making money.

Another public image is that socially a Presbyterian is on a higher prestige level than members of some other Protestant denominations.

These were some of the conclusions drawn from a study made by Dr. Murray S. Stedman, Jr., of Tenafl, N. J., director of information for the United Presbyterian Church in the U.S.A.

Dr. Stedman reported on his study at a meeting of the denomination's National Commission on Evangelism. The commission's gathering was the first since the denomination was formed last year by a merger of the Presbyterian Church in the U.S.A. and the United Presbyterian Church of North America.

Dr. Stedman studied the public impressions of a Presbyterian in TV, films, newspapers, magazines and

other writings by both Presbyterians and non-Presbyterians.—RNS

## Will Congress Create a "Christian Nation" by Law?

### Christian Amendment

WASHINGTON, D. C.—A resolution proposing that the Constitution of the United States be amended to recognize "the authority and law of Jesus Christ, Savior and Ruler of Nations" has been introduced in Congress by Rep. Eugene Siler (R-Ky.).

The so-called "Christian Amendment" has been introduced by various sponsors in both House and Senate in the last three Congresses but the only action it has received was a public hearing called by Sen. William Langer (R-N.D.) as chairman of the Senate Judiciary Committee in 1954. At that time, it was opposed by many religious groups on the ground that it would violate separation of Church and State.

The amendment, as now proposed by Congressman Siler, would provide that "This nation devoutly recognizes the authority and law of Jesus Christ, Savior and Ruler of Nations, through whom are bestowed the blessings of Almighty God."

It provides, however, that "this

amendment shall not be interpreted so as to result in the establishment of any particular ecclesiastical organization, or in the abridgement of the rights of religious freedom, or freedom of speech and press, or of peaceful assemblage."

It further provides that "Congress shall have power, in such cases as it may deem proper, to provide a suitable oath or affirmation for citizens whose religious scruples prevent them from giving unqualified allegiance to the Constitution as herein amended."

The resolution was referred to the House Judiciary Committee.—RNS

## Obsessed With Things?

BUCK HILL FALLS, PA.—A Methodist missions executive said here that Americans have become "obsessed with things, victims of fear, and a nomadic people."

He also charged that Americans have "placed moral relativity on the throne, rather than the belief in moral standards which are valid because they come from God."

In an address to the annual meeting of the Methodist Board of Missions, Dr. W. Vernon Middleton of Philadelphia said that "we are being subjected to powerful pressures which seek to compel conformity of thought and action."—RNS

## "I Was Unconscious Eight Weeks"

By J. Warren Hastings

"You learn to know the dynamic healing power of God when you desperately need Him and surrender yourself to Him," he said in a monotone.

His hesitant speech indicated that he had lost the power of speech and had had to learn to speak all over again. We found ourselves seated beside each other on an airplane and it seemed easy for us to converse together. He looked younger than the forty-year age he gave me.

"What kind of accident did you have?" I inquired.

"I was riding alone in my pick-up truck down one of the main streets of Columbus, Ohio. I was going about forty miles an hour when a man in a big car, driving down the street in the opposite direction, crashed into me. The impact caused my head to strike the overhead bar. I was unconscious for eight weeks. Finally because of the prayers of my wife and many friends, the skillful work of doctors and nurses, and the healing power of Almighty God, I recovered. The day I went

home was one of the happiest days of my life. I was in the hospital fifty weeks."

"Congratulations on your recovery. You are a modern miracle," I said.

"When I came to myself I realized what terrible shape I was in," he continued. "My head was not clear and I was completely paralyzed on the right side. The doctors said I would never recover the full use of my body."

"But I fooled them. I told God that I would open my soul and let His power come in. I told my nurses, by sign language, I would exercise whenever and however they told me. I indicated I would take speech therapy. My wife and many friends continued to pray for me. At the end of two years from the time of the accident, I had recovered. However, the thing that counted the most was that I threw myself on God, and His healing power made my recovery possible. If man would only allow God's power to work in him, he would be better off."

## Bishop Views Unity

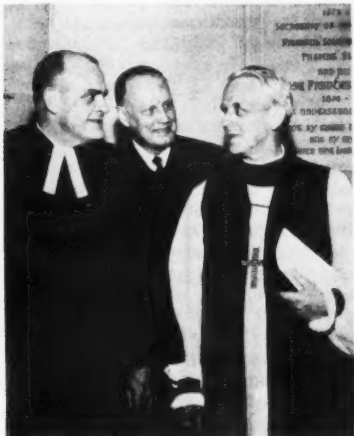
WASHINGTON, D. C.—Arthur Carl Lichtenberger, of St. Louis, Mo., said here as he took office as presiding bishop of the Protestant Episcopal Church that he believes all Protestant churches will move closer to unity during the next decade and that there will be new understanding between Protestantism and Roman Catholicism.

The bishop also told a news conference that he favors a larger role for women in the life of the Episcopal Church and their admission to the House of Deputies, the denomination's major lay governing body.

He explained that he doubts Christian Churches will ever unite on the basis of complete agreement as to liturgy, doctrine, and interpretation of the Bible, but that the recent union of the Congregational-Christian and Evangelical and Reformed Churches into the United Church of Christ points out the pattern by which ultimate merger will occur.

He added that talks between the Episcopal Church and the Methodist Church have been fruitful although he doubts an organic union of those two bodies will come about during his forthcoming 12-year term of administration as presiding bishop.

In response to questions concerning Catholic-Protestant relations, he said that "I would include the Roman Catholic Church in my hopes for ultimate unity."—RNS



—RNS

Congratulating Arthur C. Lichtenberger (right) of St. Louis, Mo., following his installation in Washington, D. C., as presiding bishop of the Protestant Episcopal Church are Eugene Carson Blake, stated clerk of the United Presbyterian Church in the USA (left), and Fred S. Buschmeyer, associate general secretary, National Council of Churches.

# SURVEYING THE NEWS

## Friends Relief Work

PHILADELPHIA—A total \$5,085,935 in cash and materials was used by the American Friends Service Committee during 1958 in world-wide relief work, according to the Quaker organization's annual report here.

Dr. Henry J. Cadbury, chairman of the committee and one of its founders, said that nearly 100,000 volunteers helped the agency on such projects as emergency feeding in Lebanon, cultural exchanges in the Soviet Union, and intercultural workshops throughout the United States.

## Southern Baptist Record

NASHVILLE, TENN.—A record total of \$24,808,919 was contributed in support of various causes of the Southern Baptist Convention in 1958, it was reported here by Dr. Porter Routh, secretary-treasurer of the denomination's executive committee.

The amount is nearly \$2,000,000 more than in the previous year, he said.

## "Open Housing" Supported

DAYTON, OHIO—Five thousand signatures in support of a policy of open housing regardless of race, creed or national origin in Dayton are being sought by the Church Federation of Greater Dayton.

Signers of "personal commitment cards" offer their signatures as "concrete evidence" of their conviction that all persons are children of God, that the nation is built upon a heritage of equal opportunity, and that "this democratic principle is often denied in practice by discrimination against minority persons in housing."

## Faith—86th Congress

WASHINGTON, D. C.—The Library of Congress disclosed that it is undertaking a religious census of the new 86th Congress.

New members of Congress, who number 16 in the Senate and 99 in the House, will be asked to give their religious affiliations and re-elected members will be asked if they desire to change their listing.

## Church Music Clinic

MINNEAPOLIS, MINN.—More than 600 church musicians from seven states and Canada attended the fourth annual church music clinic of Augsburg Publishing House here.

The clinic included lectures and demonstrations by Paul Manz on "The Organist's Role in the Wedding Service" and "Repertoire for the Church Organist."

Mr. Manz is minister of music at Mt. Olive Lutheran church, Minneapolis.

## Oldest Insurance Co.

PHILADELPHIA—The oldest life insurance company in the world, the non-profit Presbyterian Ministers' Fund, marked its 200th anniversary at a special service in Old Pine Street Church here.

Growing out of a "Presbyterian Fund for Pious Uses," set up in 1717, the fund's history dates to 1759, when Thomas and Richard Penn, sons of William Penn, granted it a charter as the first life insurance company in America.

Today the company has assets of \$68,554,000 and 60,000 policyholders.

## Heifer Project, Inc.

NEW WINDSOR, MD.—Heifer Project, Inc., intercreedal relief and rehabilitation agency which aids needy agricultural areas around the world, made a total of 89 shipments to 24 foreign countries in 1958.

Last year U.S. foreign aid funds were used for only two programs—Greece and Nepal—while the remaining projects were financed either by recipient governments or private sources.

## Women Cause Split

STOCKHOLM—The Swedish Lutheran Church was reported here to be split into two opposing camps over the question of admitting women to the ministry.

Archbishop Gunnar Hultgren of Uppsala, the new Primate of the State Church, is reported to be fully in favor of admitting women to the ministry.



Illustrated by Winifred Jewell

# GAMBLING

## -A \$30 BILLION BUSINESS

by Robert A. Fangmeier

**F**ACTS about gambling are hard to obtain but the best estimate is that Americans spend \$30 billion a year in this fashion. Congress, state legislatures, county and city councils will be asked this year to expand the legalized scope of this already gigantic industry. Until recently there had been a dearth of facts or materials which could be put into the hands of churchmen desiring to fight the moral erosion that goes with gambling.

Now the facts are beginning to emerge. Perhaps the best recent article on the subject appeared in the July 1958 issue of *Cosmopolitan*. The author, T. F. James, reports that "In no other nation in the world does the amount gambled come close to the staggering sum of money Americans wager each year. The current estimate stands at an unbelievable 30 billion dollars. Compare this to Britain's 1.8 billion (which nonetheless makes gambling its seventh largest industry), and you get some idea of gambling's importance in the United States.

"This 30 billion figure," Mr. James points out, "is the estimated gross; the estimated profits are equally incredible; over six billion a year! This is more than the combined profits of U.S. Steel, General Motors, and General Electric; in fact, it is more than those of all of the hundred largest American manufacturing companies."

Gambling interests will make their biennial efforts this year to tempt State legislatures into legalizing various operations presently illegal. The bait—increased tax revenues.

In addition, whether the drive is to legalize pari-mutuel betting, bingo, or some other lottery, suggested new laws will be drafted so as to turn over tax receipts to schools, or some other worthy purpose. Where bingo is concerned the churches, of course, could profit directly.

In Indiana gambling interests promise \$11 million annually in tax receipts in return for the legalization of pari-mutuel betting at horse races. The funds would go to the teachers' tuition fund, county fairs and the state general fund. Citizens of New York, New Jersey, Idaho and Virginia also faced moves to legalize gambling in one form or another either at election time or in their state legislatures.

It is a rare state that has not faced this problem in recent years. In Washington, a national lottery has been proposed by Representative Paul Fino of New York. His bill on this subject died in Congressional committee last year but he promises to introduce it again in 1959.

Meanwhile, the Post Office Department has moved to tighten its regulations against lotteries. Interstate law says that "no newspaper, circular, pamphlet, or publication of any kind containing any advertisement of any lottery shall be carried through the mails." Guided by Supreme Court decisions the Post Office defines a lottery as an operation where you take a chance, give up some money, time and effort and maybe win a prize. Bingo, bunco and keno fall in this category.

A question frequently asked by ministers and other churchmen is, Where can I get reliable material to fight the gambling menace in my community? Below are listed a series of pamphlets and leaflets which may be obtained through the Service Department, General Board of Temperance of the Methodist Church, 100 Maryland Avenue, N.E., Washington 2, D. C.

*Bingo and Christian Ethics.* A

readable, up-to-date exploration of church practices and attitudes on Bingo and other petty gambling.

*Easy Come, Easy Go.* This is an outline of an evening discussion on gambling pointing up the Christian issues involved.

*The Moral Case Against Gambling.* This is by Bishop G. Bromley Oxnam. This a reprint from Pocket Book Magazine, a hard-hitting pamphlet on the subject.

*Why Bingo Should Not Be Legalized in New York.* Here is a factual presentation of the record of gambling based on a comprehensive 31 state survey. It is a good companion piece to *Bingo and Christian Ethics*. All of the above pamphlets sell for 25 cents each.

In addition, the Methodist Board makes available a *Parent's Packet on Gambling*. The packet is designed to help the parent answer youthful questions about the pros and cons of gambling. It sells for 30 cents. Leaflets which can be obtained for \$3 per hundred for general distribution in your church and community include: *Gamblers Can't Win*, an attempt to help parents in teaching children that rewards in life come from hard work rather than "something for nothing"; *Parents and the Spirit of Gambling* tells about your children and the spirit of gambling and winning the support of the peer group; *Something for Nothing, Why Not?* explains why people have the attitude of wanting to get something for nothing.

The pamphlet *Why Bingo Should Not Be Legalized in New York* will be extremely helpful to groups in the process or organizing campaigns in their own states against gambling. Another case study of a church group's taking action against the gambling interest is the eight-page resources newsletter sent out to all pastors in Virginia. It may be obtained by writing the Virginia Church Temperance Council, 3202 West Carey Street, Richmond 21, Virginia.

"Truly, I say to you, today you will be with me in Paradise."—Luke 23:43

## The Second Word from the Cross

*Chaplain Scherzer of the Protestant Deaconess Hospital Evansville, Ind., continues the Lenten series on the seven words from the cross.*

NO ONE knows why Jesus was purposely crucified between two criminals. It could have been done at the direction of Pontius Pilate to show his disdain for the Jewish people whom he ruled as the Roman Governor. This observation is based upon the fact that at his orders a sign was placed above the head of the Saviour that read, "This is the King of the Jews." (Luke 23:38.)

Or, it could have happened that way because the soldiers knew that he was the center of malicious attention and made him more conspicuous that way. No doubt, it was done purposely, to add further insult to injury. But what was intended as an insult, Jesus used as an opportunity.

At first the one criminal joined the mob in railing at Jesus, "Are you not the Christ?" he called viciously, "Save yourself and us."

The criminal on the other side was of a different sort. Problem children are often the result of problem parents, but not always. In this instance there is indication that one of the malefactors, had been raised in a good home. His parents had taught him the importance of goodness and discipline. But as he grew older the wrong crowd must have seemed to him to be more attractive. As often happens in such cases, he chose as his ideal the

ringleader of the crowd and thought that it was smart to be associated with him. This fellow led him into one questionable episode after another as he went ever farther down the road to ultimate ruin.

There is an old German proverb to the effect that he went with him, he was caught with him and he was hanged with him. This seems to have been the pattern of this young man's life and now he found himself paying with his life for his crimes.

Hanging upon the cross, as he looked to the other criminal he could not help but see Jesus. Some scholars believe that these two had been associated in crime. But even if they were not, all at once he realized that the other criminal represented the evil forces that had brought him to this bitter end. It must have been with utter disgust that he heard this braggard mock the man who had never harmed either of them.

A few months before, he might have joined in the railery. Facing death, he realized how foolish he had been. For once in his life, he summoned enough courage to talk back to this symbol of evil. What had he now to fear? . . . no one could harm him more than this.

"Do you not fear God," he hurled at the criminal between gasps of pain, "since you are under the same sentence of condemnation? And we indeed justly; for we are receiving the due reward of our deeds: but

this man has done nothing wrong."

No longer afraid, he looked into the face of the Saviour and said, "Jesus remember me when you come into your kingly power."

The Lord knew what was in this man's heart and here upon the cross he once more opened the doors of heaven to welcome a sincerely repentant person.

"Truly, I say to you," Jesus responded, "today you will be with me in Paradise."

This incident in the dying moments of Jesus' earthly life gives hope to all who are concerned about the eternal welfare of loved ones. The divine arms of God's mercy are always extended.

It is an invitation to every sinner. The two elements that are essential to salvation are evident in this man's attitude, namely, repentance and faith. Any person, no matter how evil his way of life can find forgiveness and salvation through sincere repentance and faith.

The other criminal, however, is a terrible symbol of warning, for there is no indication that he changed his attitude. He went into eternity reviling the Son of God.

In this word of Jesus there is the assurance that the believer will enter paradise without delay or a period of probation, for the Lord said specifically, "Today." In the two small words "with me" is paradise, for heaven is where Jesus is and anyone who is with him, knows what heaven is like.

# God's Love and Man's R



## *"Where the Scriptures Speak . . ."*

by the Editor

March 1, 1959

Scripture: Matthew 21:33-43.

**M**AN, to use a phrase of the Psalmist, "is fearfully and wonderfully made." Among all the creatures of God's universe, he is the one with a free will. Where the other creatures follow the instincts of their species, man can make decisions as an individual, apart from his group. At his best, he chooses to be like the person God wants him to be. At his worst, he reverts to a nature and actions not unlike those of the animal world.

God, on his part, according to the teaching of scripture, and also according to observation, loves man above all the rest of his creation. He wants man to be like himself. He has left man free to choose and to grow. To force man into a pattern of love of God would be to take away man's true nature and make him like the lower creation.

The parable which we are studying today brings out three significant facts about this eternal problem. As usual, the details of the story were familiar enough to the hearers to be understood easily. Although we may not have a vineyard, with a hedge around it and a winepress or a tower (Matthew 21:33), we can imagine similar situations.

Untrustworthy servants refused the trust of the owner of the vineyard and successively killed his messengers and his own son. Even the chief priests and the elders (Verse 23) who were listening to Jesus had to admit that an owner would do away with such "wretches" (Verse 41) and "let out the vineyard to other tenants."

The first important fact to be

learned from this text is Jesus' prediction of his rejection by his own people. Already he had seen and heard enough to know that they were not going to accept the kind of a kingdom which he was about to usher in. He indicates this conclusion quite clearly by quoting from Psalm 118: "The very stone which the builders rejected has become the head of the corner." (Verse 42.)

Do you remember certain passages of scripture in terms of the time when you first learned them? This has often been the case with me. For example, I remember attending a meeting in 1927 in which those present were asked to quote favorite verses of scripture. My brother-in-law quoted this one. So far as I know, I had never thought of it before. I wondered why he had chosen it.

The farmer in the family was far more astute than the ministerial student. He, like his Lord, had seen stone masons choosing a cornerstone or a keystone for an arch. Only the very best was chosen. A fit comparison to those who would reject Jesus as unworthy when, in reality, he was to become the center of faith for all time to come.

The second great fact taught in this lesson is that those who reject the love of God as portrayed in his Son must expect the judgment of God upon them. It is not for us to say what the nature of this judgment will be. Neither is it for us to criticize the moral and ethical life or good citizenship of those who find other centers of worship besides Jesus Christ. The fact remains, that if God has placed a new cornerstone in the universe, in his Son Jesus Christ, then this parable, telling in detail how

those who did not please their master were punished, cannot be overlooked.

In the terms explained in the beginning of the lesson, this is another example of the age-old struggle. God wishes to express his love in a certain way; man refuses and thinks he knows a better way.

Historically, we may say that at least a portion of God's judgment was brought to bear upon Israel at an early date. Jerusalem was destroyed before the end of the first century of the Christian era and she has never been a significant nation since. She has become a respected religious community in most of the nations of the world, but the throne of David has never been occupied.

The third important point in this lesson is found in the last verse: "The kingdom of God will be taken away from you and given to a nation producing the fruits of it." (Verse 43.) The "wandering people of God," as they have often been called, had certainly been a source of the revelation of God to the world. Abraham, Isaac, Jacob, Joseph, Moses, Saul, David and Solomon have all been instruments of the will of God. So have the prophets. But when the Son of God came into the world he was rejected.

Before the close of New Testament times, it is quite evident that the Gentile world has accepted Jesus as the Son of God to a much greater degree than his own people. Antioch was the missionary center, not Jerusalem. Macedonia, Greece and Rome saw the seeds of the kingdom replanted and producing fruit.

So far as we are concerned to-



## Meaning for Today

by Hunter Beckelhymer

day, this is much more than a matter of history. We might well spend less time proving historically that Israel should not have rejected Jesus Christ and more time checking our own status. Some people think that some of the newer Christian churches in the Far East and Africa are producing more Christlike people than the nations of the West. Could it be that man has refused to accept God's love fully in Europe and America, and that he is looking elsewhere for the fruits of his kingdom? We leave you with this question to discuss.

### The Scripture

Matthew 21:33-43

33 "Hear another parable. There was a householder who planted a vineyard, and set a hedge around it, and dug a wine press in it, and built a tower, and let it out to tenants, and went into another country. 34 When the season of fruit drew near, he sent his servants to the tenants, to get his fruit; 35 and the tenants took his servants and beat one, killed another, and stoned another. 36 Again he sent other servants, more than the first; and they did the same to them. 37 Afterward he sent his son to them, saying, 'They will respect my son.' 38 But when the tenants saw the son, they said to themselves, 'This is the heir; come, let us kill him and have his inheritance.' 39 And they took him and cast him out of the vineyard, and killed him. 40 When therefore the owner of the vineyard comes, what will he do to those tenants?" 41 They said to him, "He will put those wretches to a miserable death, and let out the vineyard to other tenants who will give him the fruits in their seasons."

42 Jesus said to them, "Have you never read in the scriptures:

'The very stone which the builders rejected

has become the head of the corner; this was the Lord's doing, and it is marvelous in our eyes?'

43 Therefore I tell you, the kingdom of God will be taken away from you and given to a nation producing the fruits of it."

WHERE God has cultivated, he expects fruit. As arbitrary as it may seem to us, there have been throughout history peoples and nations who have been blessed with exceptional advantages. It has sometimes been simply the advantages of geography. Some peoples have lived in fertile lands that reward their labors with abundant food and fiber. Others have been shielded by natural barriers of sea and mountains from frequent invasion by enemies and plunderers. Others have been endowed with certain characteristics of temperament and intellect that have made possible a high development in the arts of government, philosophy, the fine arts, and moral insight. Others have had more than a proportionate share of towering teachers. Thus we remember certain countries in certain centuries for their excellence in certain areas of endeavor. We remember the ancient Hebrews for their genius in religion, the Romans for their legal genius, the Greeks for their philosophy, literature, and art. These opportunities are so arbitrarily distributed, and these superiorities so unexplainable in purely human terms, that we do well to regard them as cultivation by God for his purposes. But where God has cultivated, he expects fruit.

Long before Jesus told his parable which is today's scripture, Isaiah had used essentially the same figure of speech—i.e., God's unproductive vineyard—to rebuke the Hebrew people for failing to be what God expected them to be (see Isaiah 5:1-7). The prophets all reminded the Jews that the special cultivation which they knew themselves to have received from God's hand

was not simply for their own enjoyment. They were to bear fruit in great living, and in a responsible mission to the world. "The LORD says. . . . It is too light a thing that you should be my servant to raise up [only] the tribes of Jacob. . . . I will give you as a light to the nations, that my salvation may reach to the end of the earth" (Isaiah 49:6).

Certainly we American Christians have been exceptionally blessed among the world's peoples. We have had use of a virgin continent in the temperate zone. We have (thus far) had oceanic protection from invading enemies. We had farsighted leaders at our nation's birth who bequeathed us the privileges of freedom. Our nation was peopled and developed by the most enterprising and adventuresome folks from all Europe. Our religious tradition from the first has been the Christian one. It is an ungrateful man who would deny that we are the fortunate tenants of one of God's most carefully cultivated vineyards. But where God has cultivated, he expects fruit.

If we would keep the fruit for ourselves alone—if we are insensitive to our real roles as mere tenants, by God's grace, and act as though we *owned* the place—if we turn deaf ears to God's demands for fruit that can and will be shared among all the peoples of the world—if we crucify God's Son anew by rejecting the responsible mission which he would lay upon us, we may hear that "the Kingdom of God will be taken away from you and given to a nation producing the fruits of it." This is a hard saying.

The crowd is O.K.—as long as it's right . . .

# *Along with the Crowd*

by Lian Robinson

TEN-SHUN! Ten-shun!"

It was Harry Gaines, our college senior class president.

"T-e-n-s-h-u-n!" he called again. And there was a lull in the chatter of our group scattered about the hotel lobby.

"They tell us," Harry said, "that it will be a few minutes before all the tables are ready. Let's go in here!" He waved an arm toward the cocktail room. "And have a drink while we wait."

Everybody looked surprised. I guess they were all remembering, as I was, that our college didn't sanction drinking. And that we had only come to the Tipp Hotel as a last resort. We hadn't wanted to go where there were cocktail signs. But we hadn't been able to find another place, in this small Midwestern college town, large enough to take care of all of our crowd. We'd held our banquets in the Community Church recreation room. But the church was having another group dinner; and hadn't been able to change when we'd suddenly decided upon this farewell, late evening supper, to celebrate our graduation.

Harry's bushy hair seemed to stand up higher than ever, as his eyes swept over the crowd. For, now, he was looking more surprised than anybody. It had probably been his peppy, sort of compelling way, that had caused us to elect him class president. And he was used to having folks follow his lead. But this time he had gone too far. And he

seemed to sort of shrivel up and brace himself as he stammered, "Well fo—folks? How—how about it? Is it cocktails?"

Then he turned, and one or two others joined him as he slipped through the invitingly open door and disappeared from sight. Several others started that way, and the crowd seemed to sort of ebb after him, paying no attention to a few protesting "Noes" that had gone up from somewhere in the room.

I didn't know what to do. I'd never gone in for drinking. And I'd promised my folks I wouldn't. But I wanted to be popular. So did the other girls. I suppose that's why they were following along with the crowd. And why should I be different? Why should I stick my neck out—about just this once? But I had just taken a stand for Christ and was going to join the church when I got home. I hadn't yet, though. So how could it hurt to take just this one cocktail? Some of the others were church members already, and they were going. I was standing at the end of a davenport. And I sort of leaned against it.

Dorothy Dean and her roommate, Edna, were standing in front of it, just a little way from me. What were they going to do? Edna had just decided to be a Christian, the week before, when I had. And Dorothy always seemed so bent on doing the right thing. But we girls all liked her. It was just that

we couldn't seem to do anything mean or wrong when we were around her. Not that she ever criticized us—nor anybody. It was just that we always felt like we had to sort of live up to her. And she was always so ready to help us when we needed her. I turned my head a bit to hear what she and Edna were saying.

"Wouldn't it be all right, Dorothy? Just this once, along with the rest? Who could it hurt?"

"Jesus," Dorothy said. "And us."

Just then, Dorothy turned her head and saw me. And her big, steady brown eyes seemed to be seeing my very thoughts. I straightened up and started to edge away.

"Wouldn't you like to stay with us, Linda?" she asked gently.

I didn't know what to say. I looked away. Then, from over in a corner I saw John Kaler and Ted Livingston and five or six girls coming toward us. "They didn't go either," I said.

"May we join you?" John asked. "We don't go in for the drinking."

"Neither do we," was Dorothy's reply, with a quick glance at Edna and me.

"We girls wanted to go along with the rest," one of the girls said. "But these two boys talked us out of it."

"I don't see what harm it would have done," another girl said, "just this once."

"Neither do I!" It was red-



Illustrated by Art FitzSimmons

headed Barbara Delano talking now.

Everybody knew that Barbara's father owned the most exclusive clothing store in the city where Barbara lived. And we knew, too, that he was a prominent board member of the Y.M.C.A. But somehow Barbara never seemed to click. She was always trying to show off. So she wasn't very popular.

"Would your father approve of cocktails, Barbara?" one of the boys asked.

"We—ll, no-oo," she admitted. "But what of that? He wouldn't have to know."

"That's what I say!" I agreed. "I told my folks I'd never drink. But they'd never have known the difference of we'd just gone along with the crowd."

"But we would have known," John said. "And God would have known. In a few days," he added, his usually sparkling eyes looking very sober, "I'll be work-

ing with and counseling a bunch of young folks, in a church down in Dallas. If I took a drink now, how much good do you think I could do them? How could I help them to a Christian life?"

"Oh, well," one of the girls shrugged, "my church wouldn't approve either, if I took a drink. Neither would my folks. But I wouldn't have to tell them."

"To thine own self be true," Ted quoted, as he pushed back his unruly forelock that always seemed to drop down at the wrong moment, "'and it must follow as the night the day thou canst not then be false to any man.'"

"Oh, you boys!" one of the girls jibed. "You're just too good. I can't believe you're real."

"But they're right," one of the other girls said, "and I'm glad they talked us out of it. We can face ourselves tomorrow."

"Yes," John said, as the spar-

kle came back into his eyes. "I believe in going along with the crowd as long as the crowd is right, but in standing alone if need be when the crowd is wrong. Didn't Abraham Lincoln say something like that once?" he asked, turning to Ted.

Ted nodded. "But why don't we all sit down?" he suggested.

"Yes, why don't we?" I agreed. It was the first I had realized that we were all standing up. Some of us sank onto the davenport, with Dorothy at one end. The boys drew up chairs for the other girls. There was a space near the end of the davenport, with just room for a chair, and close to Dorothy. John and Ted both started toward it with their chairs. John got there first. And laughed. Ted smiled back at him as he brought his chair around and sat down near Barbara and me.

"Why is it, Ted," I asked him, "that everybody seems to like Dorothy? She doesn't always follow the crowd."

"No-oo," he answered thoughtfully. "Neither did one Man who lived over nineteen hundred years ago. But the crowd learned to follow Him." Then Ted turned and politely asked Barbara what she was planning to do this summer. Folks had a way of speaking to Barbara as though they were trying hard to be polite.

She brightened and raised her voice so we could all hear. "I'm going to Europe, Ted," she said. "With my father. He's going to let me help pick out Paris styles for women. For his store, you know," she said with a little smirk. "Some for me, too," she ended, with a glance about the group. That was like her, always trying to impress people. But nobody seemed to be listening.

"I'm vacationing in Mexico," another girl said. "That should help me when I start teaching Spanish in the fall."

"And you, Ted?" someone asked. "How will you spend the summer?"

(Continued on page 27.)

# THE WINANT VOLUNTEERS

by Edna Chavannes

• Social Work Effort  
• Through  
• Ambassadors of  
• Good Will  
•  
•  
•

A GARDEN party given last July by the Misses Jean and Rachel Alexander at Aubrey House, in Kensington, the heart of London, served to introduce to friends and British sponsors, the tenth group of Winant Volunteers from the United States.

Many of those present for this typically British formal afternoon affair are often on the invitation lists of international hostesses both in Great Britain and on the Continent, as well as the United States.

As a matter of course, Mr. and Mrs. E. L. Phillips, from the American Embassy, were honored guests. And since this party took place during the Lambeth Conference, at least six important bishops of the Anglican Church were there; among them, two bishops from the United States.

Who are the Winant Volunteers?

For the past decade, each summer, from thirty-five to fifty young American college students, young women as well as young men, have become Winant Volunteers, paying their own expenses, to come to London to work in Settlement Houses, like Bede and Oxford Houses, in Bermondsey and Bethnal Green, Boys' and Girls' Clubs, vicarages and parishes, at the docks or in the Limehouse areas.

They go with the boys and girls and young people to their annual summer camps, and live as they do, and work among them as friends. Although their interests naturally direct them to work with the youth, because of their open friendliness and interest, they often find themselves in groups of the senior citizens, with time on their hands, who seek these neighborhood clubs for companionship.

None of the Winants, with whom this writer talked, is a trained welfare worker, nor do they expect this work to be their future careers. Their approach to their various assignments is that of a sociable neighbor who wishes to become better acquainted with people in a country other than their own.

In spite of the facts, (1) that their expenses usually are around four hundred dollars each, for the

summer, (2) and most of them have never been to London before, they spend little time enjoying the usual tourists' attractions. Yet, they are in London, during the height of the season, when most Americans are flocking to the theater and opera, concerts and ballet.

This past summer, the thirty-nine college students came from such well-known colleges as Harvard, Yale, Brown, Washington and Lee, Southern Methodist University and Louisiana State; among the women's colleges, Vassar, Bryn Mawr, Radcliffe, Mount Holyoke, Sarah Lawrence, Smith and Sweet Briar were represented.

Home addresses showed that these young people came from the East, Midwest, South, and Southwest.

Charles Ruel Ewing, almost twenty-seven years old, a student at Virginia Theological Seminary, mature and observant, expects to be ordained after graduation next spring. He worked as a parish visitor at one of the rectories in the Limehouse district. He was one of the oldest of this year's Winants.

Richard Sharf, freshman from Brown University, who lives in Massachusetts, was eighteen, one of the two youngest. Because of his Jewish faith, he was well received as a summer aid in the Bernhard Baron, St. George's Jewish Settlement House on Berner St. But Joan Foster, from Indiana, a student at Vassar, non-Jewish, was equally welcome in the program of this club.

While many of the Winants this year belong to Episcopalian churches in their home communities, a large number of them are active members in Protestant churches of various denominations.

Perhaps, this preponderance of Episcopalians is due to the fact that the initial group was personally recruited by Dr. Philip Bayard Clayton, the well-known and beloved Vicar of All Hallows By the Tower of London, the oldest Parish Church in the City of London, established in A.D. 675, it is "the home of the Winant Volunteers." The Vicar is usually

called "Tubby," affectionately but respectfully.

In 1947, because of a drastic shortage of trained social workers in London's East Side, which had suffered cruelly from war's ravages, Dr. Clayton visited the United States, where he has many personal friends. His object was to enlist college students as unpaid summer vacation workers in thirty-one clubs, settlement houses and parishes from North Kensington to Canning Town, from Euston to Southwark, in Bethnal Green and in Bermondsey.

The first Winant Volunteers were an instant success.

Quoting from the official *Story of the Winant Volunteers*, published by "The Winant and Osler Volunteers Association, 41 Trinity Square, London E. C. 3," we read that Dr. Clayton's "one-man recruiting drive," which he "delivered at . . . schools and universities . . . resulted in the arrival in London [in 1948] . . . the first 'Winant Volunteers.' Taking the East End by storm, these 'young ambassadors of good-will' as President Eisenhower has called them, . . . so fired the imagination of those concerned . . . that within a matter of months the scheme had been put on an official and permanent footing."

Continuing with the organization of the volunteers: "President Eisenhower agreed to become the senior sponsor and . . . Mrs. Christopher undertook the leadership of the British branch."

When John Gilbert Winant, American Ambassador to Britain during World War II, saw results of the savagery of the almost daily and shattering bombing of London's East Side—because of the nearness of the docks—he felt and showed a deep and personal concern for the suffering of the people in this area. He often walked among them as if he wished to offer them comfort and reassurance.

The Winant Volunteers are his living memorial, since he is no longer living to do this work among the people of London whose sufferings he shared mentally and spiritually.

# NEWS

of the Brotherhood

**George E. Kiefer, Executive V-P In Reorganization of Publishing House;**

**A. C. Abrams, Secretary; Caroline Schaefer, Treasurer**

## Christian Board Names Vice-Presidents

ST. LOUIS—In a reorganization of the Christian Board of Publication, Disciples' publishing house, six vice-presidents were named.

Announcement was made by Dr. Wilbur H. Cramblet, president of the corporation, following the annual meeting of the board of directors.

George E. Kiefer, director of sales and a staff member of Christian Board for 32 years, was named executive vice-president.

The following vice-presidents were appointed: Stuart A. Johnston, director of church school sales; Dr. Howard E. Short, director of *The Christian Evangelist-Front Rank* division, which publishes the international weekly; Marvin E. Smith, director of the church school literature division, which publishes curriculum materials; Walter J. Taylor, director of manufacturing; and Darrell K. Wolfe, director of the Bethany Press Division, book publishing arm of the Christian Board.

The restructuring, representing probably the most significant changes since the Christian Board was granted its charter in 1911, involved many executive appointments.

Arnold C. Abrams was appointed secretary of the corporation and Miss Caroline Schaefer was named treasurer. Until the present appointments, most offices of the corporation have been held by the members of the board of directors.

### Other Appointments

Following are other appointees and the positions to which they have been named: Raymond Pence, associate director of manufacturing; Eugene P. Hazlewood, assistant secretary and manager of purchasing; Warren G. Kraeger, assistant treasurer; Miss Frances Woolery, associate editor, church school literature; Mrs. Jessie B. Carlson, director, children's department; Raymond L. Henthorne, director, youth department; Charles H. Bennett, director, merchandising; Payson D. Derby, director, personnel and public relations; Raymond W. Baldwin, manager, agency sales; and Miss Ruth DuHadway, manager, *The Christian Evangelist-Front Rank* circulation.

The Christian Board is one of the strong Protestant publishing con-

cerns in the United States, with annual gross sales in excess of \$4,500,000.

### Planning Body Meets

## World Convention

INDIANAPOLIS—The Committee on Program and Arrangements of the World Convention of Churches of Christ (Disciples) held its fourth meeting Jan. 30 at Central Christian Church here.

Twenty members from United States and Canada attended, with Theo O. Fisher, minister of Northwood Christian Church, Indianapolis, presiding as chairman of the committee.

The Committee announced plans for the program. The Christian Women's Fellowship, under leadership of Miss Jessie Trout, planning fellowship between delegates from the various countries. William G. Baker is chairman of the Edinburgh Committee responsible for the local preparations for the 1960 meeting.

It is estimated that there will be around 1,200 delegates from the United States and Canada attending the Sixth Assembly of the World Convention in Edinburgh, Scotland, Aug. 2-7, 1960.

Assemblies of this Convention are held every five years. Inquiries regarding registration or transporta-

tion to the Edinburgh Assembly should be sent to Mr. H. B. Holloway, Transportation Secretary, 110 S. Downey Avenue, Indianapolis, Ind.

### Homer Hill New President

## Arizona Convention

DOUGLAS, ARIZONA (*Bulletin*)—The 51st Annual Convention of the Christian Churches (Disciples of Christ) of Arizona, closed here Feb. 3 with the election of the following officers:

Homer B. Hill, minister of Broadway Church, Tucson, president; Mrs. Nell Burt, Douglas, first vice-president; George L. Phearson, minister of First Church, Mesa, second vice-president.

The 1960 convention will meet at Community Christian Church, Tempe, R. G. W. Collins, minister. Mr. Collins was president of this year's Convention.

## New in Des Moines

DES MOINES, IOWA—Over 400 members and friends of Park Avenue Christian Church met here Jan. 25, for the dedication of their new sanctuary.

Guest speaker at the afternoon service was John E. McCaw, dean Drake Divinity School.

The new sanctuary is on the same grounds as the old church building, the latter razed to make way for the new edifice.

A new fellowship hall and kitchen facilities are also included in the new building. Herman Olmstead is now in his tenth year of service as minister.

### Mr. and Mrs. Charles Green To Attend Denver Assembly

## Fraternal Delegates

INDIANAPOLIS—Mr. and Mrs. Charles Green of Manchester, England, have been appointed Fraternal Delegates to represent the British Churches of Christ at the International Convention of Christian Churches (Disciples) at Denver, Aug. 28-Sept. 2, 1959.

Mr. Green is the president of the World Convention of Churches of Christ (Disciples). He was elected to that post at Toronto in 1955. He will preside over the next assembly of the World Convention which will be held in Edinburgh, Scotland, Aug. 2-7, 1960.

Mrs. Green is president of the World Christian Women's Fellowship



and one of the six Vice-Presidents of the World Convention. As chairman of a wholesale grocery and provisions business, founded by his grandfather in 1878, Mr. Green is one of the leading businessmen in Manchester.

Mr. and Mrs. Green will be in the United States for some time before and after the Denver meeting.

## At Culver-Stockton

### Founders' Day

CANTON, Mo.—Founders' Day was observed at Culver-Stockton College here Feb. 4.

William Gible, pastor First Christian Church, Jefferson City, and the principal speaker, was awarded an honorary doctor of divinity degree.

Mr. Gible has studied at Kansas University, Phillips University, and received his B.A. degree from Texas Christian University in 1938.

During the war he served as chaplain with the Ninth Armored Division. After the war he received his B.D. degree from Texas Christian University in 1948.

He became pastor of the First Church in 1949. He has held pastorates in Texas, Oklahoma, and Colorado.

In April, 1958, he was elected the first president of the Missouri Association of Christian Churches.

## Iowa Church Burns

DES MOINES, IOWA—Fire destroyed the Corning, Iowa, Christian Church, but members are enthusiastic about rebuilding.

Loren E. Lair, executive secretary of the Iowa Society of Christian Churches, after a visit with the congregation, reported the building was a total loss.

Only \$11,500 was covered by insurance. The congregation is planning a new building-fund drive. Other members of the Corning community have expressed interest in helping to build a new church, and \$3,000 is expected from this source, according to Mr. Lair. In addition, Iowa Christian churches are expected to contribute about \$5,000 to the Corning church.

A building committee has been named, and is already looking at recently completed churches in their area. Included among these churches is the Clearfield, Iowa, Christian church.

Meantime, the congregation is holding services in the American Legion Hall in Corning. Fred Sawyer, of the staff of the Iowa Society of Christian Churches, has been assigned to counsel with the Corning church during the rebuilding program.—BRUCE C. MOSHER

## Pastor's Son Dead

Reginald Goff, 40, son of Fred M. Goff, pastor of the church at Piedmont, Mo., was killed in an auto accident at Stuart, Fla., Dec. 19. The young Goff resided in Stuart.

## Annual Atlanta Service

### Repeating Their Vows

ATLANTA, GA.—Wedding bells rang again for 3,030 couples at a recent service in Peachtree Christian Church, here.

At the special service couples married by Dr. Robert W. Burns, the minister, returned to the church to renew their wedding vows.

Believing that the minister's duty goes beyond just performing the wedding ceremony, Dr. Burns requests each couple he marries to return to him 30 days after the ceremony and at least once a year.

Of course 3,030 couples did not return, but nevertheless the wedding bells rang again for them. More than 100 marriages are performed by Dr. Burns each year. Purpose of the service: to strengthen the ties that bind couples together. During the service they repeat their wedding vows and are reminded of their promises.

## Camp Consultation

Ministers from the southern half of the state of Indiana met at First Christian Church, Bedford, Ind., Jan. 15, to discuss plans for the future of Camp Bedford. These men met with the chairman of the state camp committee and the camp committee for Southern Indiana and agreed on a long-term rejuvenation policy for this historic conference site. Victor Koontz, pastor of the Bethany Christian Church, Evansville, presided over the meeting which was also attended by Lyle Harvey, state director of religious education.—HOWARD E. ANDERSON

## Bethany Church Expanding

### New in Cleveland

CLEVELAND—Arrangements have been made for the first permanent home for the newest Disciples of Christ congregation in the Cleveland area. Bethany Church, organized without any direct outside help, now numbers 83 Negro members in 50 family groups.

The Cleveland Disciples Union has completed arrangements for the purchase of a 30-year-old building from the Cleveland Baptist Association, the building formerly housing an Italian Baptist congregation.

Bethany Church, begun in January, 1956, has been meeting in rented quarters. They moved into the new and permanent home, in February. Bethany Church put up \$2,000 and the Disciples Union \$3,000 as a down payment on the \$34,500 purchase price. The congregation will assume responsibility for the remaining payments.

The newly acquired building was in use until last Easter. It is equipped with an electric organ, five pianos, hymnals, communion service, kitchen equipment and other equipment.

Robert W. Dickerson, head waiter at the Mid-Day Club in Cleveland, is the pastor.—CLYDE H. EVANS

## Obituaries

### Mrs. O. C. Bolman

Mrs. O. C. Bolman, a resident of the Illinois Christian Home, Jacksonville, and the mother of Paul M. Bolman, pastor of Hamilton Avenue Church, St. Louis, died Jan. 24.

### Katherine Staub

Katherine Staub of Buffalo, N. Y., who was for several years a field worker for the Christian Board of Publication, St. Louis, died Jan. 7 in Buffalo.

Before her association with the Christian Board of Publication she served as regional director of religious education when Robert M. Hopkins, Sr., was executive secretary of that department in the United Society.

### Charles F. Stevens

Charles F. Stevens, 88, retired Christian Churches' minister, died Dec. 28 in Denver, Colo.

A native of Iowa, Mr. Stevens spent 63 years in the ministry. He was pastor of South Broadway Church, Denver, from 1925 to 1942. He also had served pastorates in Kansas, Washington and Nebraska. After retiring from South Broadway Church he served for five years as pastor of Central Church, Pueblo, and later the University View Church, Denver.

### Lilly Ellen Lushbaugh

Lilly Ellen Swern Lushbaugh, for many years a member of the Christian church and a resident of South Bend, Ind., since 1920, died Jan. 17.

Born Aug. 27, 1864, Mrs. Lushbaugh was a schoolteacher who received her training in Flint, Mich., and Valparaiso, Ind. Her husband, George L. Lushbaugh, died in 1953.

She was a life member of the WCTU and in South Bend she was a teacher of the Women's Bible Class for nearly 30 years.

### Charles D. Gordon

Charles D. Gordon, elder in First Church, Columbia, S. C., former state board chairman and convention president, died Jan. 10.

The state board passed a resolution expressing appreciation for his years of contribution to the local church and brotherhood. He attended 32 consecutive state conventions and many International Conventions.

### Mrs. D. R. Bebout

Mrs. D. R. Bebout, 90, wife of the late Delmar R. Bebout who was a district secretary for state missions in Illinois and for 20 years a teacher at Southern Christian Institute, Edwards, Miss., died in the Jackson, Miss., Nursing Home Dec. 25, 1958.

A native of Kinmundy, Ill., she attended Austin College and the University of Illinois.

Lectures Featured in Annual  
Enrichment Series for Ministers

# TCU Host to 500 for Ministers' Week

FORT WORTH—Some 500 ministers from Texas, Mississippi, New Mexico, Louisiana, Oklahoma and Arkansas attended the annual Ministers' Week at Texas Christian University Jan. 12-15.

Three endowed lectureships were presented—the Wells Lectures by Dr. James T. Cleland, dean of the chapel at Duke University and head of the homiletics department in Duke Divinity School; the McFadin Lectures by Dr. A. C. Garnett of the department of philosophy, University of Wisconsin; and the Oreon E. Scott Lectures, which were presented by Dr. Blake Smith, minister of the University Baptist Church, Austin; Dr. Harold Fey, editor of *The Christian Century*, a leading Protestant weekly, and Bishop John E. Hines of the Episcopal Diocese of Texas, Houston.

## "God's Priests"—All

"Our Ministry" was the general topic of the three Wells lectures. Dr. Cleland considered "The Church in the World," "The Minister in the Pulpit" and "The Layman in the Pew," of which he said, "It would be well for those of us in the professional ministry to thank God for those folk in the pew who have made our churches effective for God and His Son. Under the Protestant concept of the priesthood of all believers, they, too, are God's priests. A church is powerful only as the laymen serve God through it."

The Wells Lectureship was founded in 1943 by the East Dallas Christian Church in honor of the minister, Dr. L. N. D. Wells.

The McFadin Lectures on "Movement of Thought in Contemporary Theology" explored "The Revival of Mysticism," "The Survival of Metaphysics" and "The Recovery of Enlightened Faith." Dr. Garnett pointed out that, "It is necessary for theologians to take up the great task of reinterpreting theology in terms of common sense. It must be granted that it will be impossible in such a way to prove the existence of God, but religion is a life of faith; it does not call for proofs. It is essential to the higher moral life of man that the existence of God should not be known with absolute certainty; otherwise, the moral life would be reduced to a matter of elementary prudence. What the theologians should try to show is that faith is reasonable both in that it can be stated in common-sense terms and that the light of faith can be shown to be reasonable

from the standpoint of ethical and social values."

The McFadin Lectureship, begun in 1943 by the McFadin Ministerial Loan Fund operating through Brite College of the Bible at TCU, is named for the founder of the fund, G. D. McFadin of Dallas.

## "Social Structures"

The Oreon E. Scott Lectureship was begun in 1952 with support from the Scott Foundation. The first Scott lecture on "Law and Grace in Human Relations" was given by Dr. Smith, who pointed out that, "It is not enough to get the spirit right, we must get the social structures right as well. There are certain indications that the social structures of our time are not right, for example: secularism, materialism, naturalism and pragmatism."

"New Challenges to Faith and Freedom" were discussed by Dr. Fey in the second Scott lecture, in

which he described the world as a manifestation of "new surges for freedom" and stressed that the Christian faith must be of such quality in each person that it will allow Christian freedom for all people.

## "Confusion and Hope"

The third Scott lecture and the concluding talk of Ministers' Week was given by Bishop Hines at a general university convocation Jan. 15. Bishop Hines discussed "A Christian's Responsibility in Education," saying, "Our modern situation in education is one which carries the elements of both confusion and hope. Higher education has released powers in the world which only a brief generation ago would have been unthinkable." He stated that the doctrine of separation of church and state "has had a disquieting effect upon the morals of our country" and urged that higher learning not be divorced from religious training. In this connection, he touched on the historical founding of colleges in this country, stating that, "Our fathers founded colleges expecting to develop intelligent, responsible, religious citizens."

Chairman of the program committee for the week was Dr. Noel L. Keith, head of the department of undergraduate religion at TCU.



All members and friends brought shovels to help when ground was broken for the new quarter of a million dollar building for Hyde Park Church, Austin, Texas.

To be located on four and one-half acres of ground the building will include sanctuary, education

space, church offices, and kitchen—all on one floor.

Shown are Archie K. Stevenson, minister; Z. D. Yeaton, general contractor; Jack Goodman, architect; T. O. Powell, chairman of the building committee; Charles Howell, chairman of the board; and Jay Barnes, architect.

## With Church Extension

INDIANAPOLIS, January 7.—Representatives of the Board of Church Extension have recently conferred with the following Christian churches regarding programs of building erection and financing:

Oaks Christian Church, Houston, Tex.—to develop financial program for recent additions and plan additional educational space.

First Christian Church, Pittsfield, Ill., Vernon Stout, minister—to develop financial program and time schedule for the erection of a new educational unit.

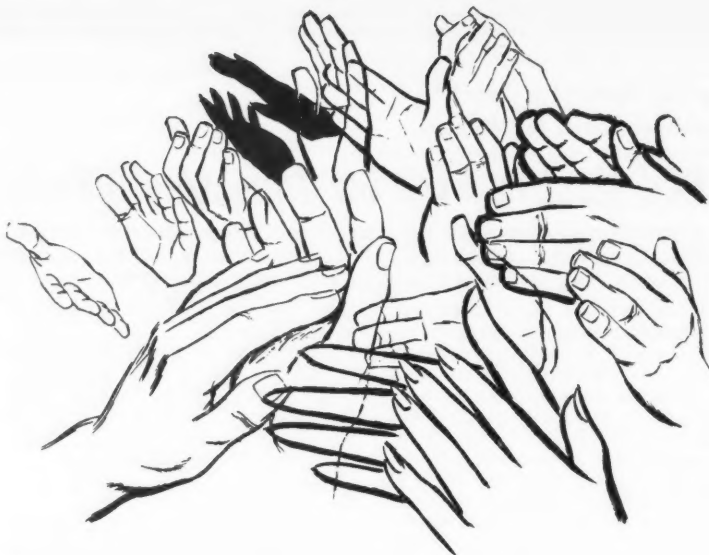
Kalamazoo Christian Church, Kalamazoo, Mich., E. C. Watterworth, minister—to develop financial program for the erection of a first unit on a new site.

First Christian Church, Middlesboro, Ky., Tony Conley, Jr., minister—to develop financial program and time schedule for the erection of a new educational facility.

Parkway Christian Church, Fort Lauderdale, Fla., C. Manly Morton, minister—to arrange financial program covering the erection of a new second unit.

Nicoma Park Christian Church, Nicoma Park, Okla., G. Bryan Campbell, minister—to prepare time schedule and financial program for the erection of a new sanctuary facility on present location.

Village Christian Church, Oklahoma City, Okla., R. Scott Baird, minister—to plan financial and construction program for the erection of additional educational space and a new sanctuary unit.



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### for older youth and young adults

#### THE BIG DIFFERENCE by Barton Hunter

Dealing with Christian commitment, this book offers an interpretation of Christianity that will inspire and encourage young people to respond with unfaltering faith when it is necessary to make Christian decisions in these days when Christian decision-making is often difficult. 75 cents

#### THE STRANGER IN MY HOUSE by Walter Sikes

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#### HOW FREE ARE YOU? by Robert Hamill

To clarify thinking about freedom, its scope and limitations; to distinguish between freedom and freedoms, this book helps individuals examine and evaluate allegiances, emphasizing the place the Christian must allow God in his life. This study leads to important personal conclusions. 75 cents

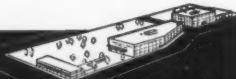
#### COME AND SEE by John E. Skoglund

This book leads to a fuller experience of Jesus Christ through posing four vital questions for discussion: What have you thought about Christ thus far? What is to be known about him? What is Christ's relation to God? What is your relation to Christ and to God? 75 cents

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## BOOKS RECEIVED

**Music for Communion: Services and Anthems.** Edited by W. Lawrence Curry. Westminster Press. 64 pages. \$1.10. Also quantity prices.

**Reflections in Rhyme.** By Gene Alden Sallada. Vantage Press, Inc. 63 pages. \$2.

**Understanding and Preventing Juvenile Delinquency.** By Haskell M. Miller. Abingdon Press. 191 pages. \$1.25 (Paper); \$2.75 (Cloth).

**All Things Are Possible Through Prayer.** By Charles L. Allen. Fleming H. Revell Company. 127 pages. \$2.

**Talks on Religion.** By Hermon F. Bell. Philosophical Library, Inc. 73 pages. \$3.

**Magic and Religion.** By George B. Vetter. Philosophical Library, Inc. 555 pages. \$6.

**Seventh-Day Adventists: Faith in Action.** By David Mitchell. Vantage Press. 334 pages. \$3.50.

**The Dignity of the Undefeated.** By Charles F. Jacobs. Christopher Publishing House. 174 pages. \$3.

**Beyond Conformity.** By W. Curry Mavis. Light and Life Press. 160 pages. \$2.75.

**Tiny Question Book Series: Do You Know When? See the Colors? Which Child Is Helping? and I Wonder How.** By Ruth McNaughton Hinds. Scripture Press. 16 pages. 60¢.

**Mystic Chords.** By Violet Young Barber. Vantage Press. 54 pages. \$2.

**The Pastor in Profile.** By Adolph Bedsole. Baker Book House. 166 pages. \$2.95.

## RELAX . . .

### Mechanized Mess

Toothpaste, face cream, deodorant,  
I find to my distress,  
Are mechanized by science  
To squeeze or push or press.

"There's really nothing to it,"  
One ad so glibly ran.  
"Your two-year old could do it."  
Alas! He surely can.

ONA ROBERTS WRIGHT

• • •

The younger generation isn't satisfied with the "shoulder to the wheel" philosophy. They want to get their hands on it.

• • •

The hot-shot salesman was reporting after six weeks on the road.

"What's this big expense item here," queried the boss.

"That's my hotel bill," replied the salesman.

"Well," grumbled the boss, "Hereafter, don't buy any hotels!"

ORAL HYGIENE

• • •

In these days, the child who knows the value of a dollar, must get mighty discouraged.

Bob Brown in QUIPS

• • •

Even when opportunity knocks, one has to get up and open the door.

NUGGETS



"Don't worry, Mom. . . we're big enough to take care of ourselves!"

## book of the month

for February, 1959

### "Looking Toward Christian Marriage"

*Selected and reviewed by David Roomy, Indianapolis, Indiana.*

David Roomy is International C.Y.F. president. His home town is Logan, West Virginia, but during this year he is traveling to many churches and meetings in behalf of the International C.Y.F. program.

"How do I go about finding my life partner?" "How can I tell whether I am really in love?" "How far should my fiancé and I go in the physical expression of our love before marriage?" Familiar questions showing the universal need and desire of young people for information and counsel in marriage preparation—a need to which *Looking Toward Christian Marriage* is addressed.

Dr. Donald M. Maynard, who is head of the department of religious education at Boston University School of Theology, provides a comprehensive survey of Christian marriage extending from the first thoughts of marriage through the early years of married life. He deals with the preparation of one's own self for marriage, the qualities to look for in a life partner, the effect of religious differences in

marriage, the approach and criteria for finding the right partner.

He discusses engagement, the wedding and honeymoon, sexual adjustment, financial planning, birth and development of children, and Christian family life; also, the possibilities for those who don't get married. A helpful bibliography is included.

The book has particular appeal to me because Dr. Maynard does not force any narrow, prudish rules or moralisms on the reader. Rather, he presents each question and controversy with such balance, fairness and practicality that the reader is free to choose for himself what is intelligent and good.

This is a vital new reading book for youth, students, young adults, engaged and recently married couples. It is well suited to a series of discussion sessions in classroom and informal gathering. It will be interesting, too, to everyone who wants to understand young people.

*Looking Toward Christian Marriage.* By Donald M. Maynard. Abingdon Press. 144 pages. \$1.50, paper edition. May be ordered from the Christian Board of Publication, Beaumont and Pine Blvd., Box 179, St. Louis 66, Mo.

### WHERE THEY ARE NOW

● John M. Hardy, who has been pastor of the church at Madisonville, Ky., became minister of Central Church, Orlando, Fla., Jan. 1.

● Don Ross, associate minister of the First Church, Salem, Ore., will become minister of First Church, Jerome, Ida., Feb. 1.—RAY S. HEWITT

● Lyle Sellards has resigned a post with the Illinois Disciples' Foundation, Champaign, and on Jan. 5 became minister-director for the United Student Christian Foundation at Western Washington College of Education, Bellingham.

● Betty Ann Trescott of Pomeroy, Wash., has become director of Chris-

tian education at Casper's First Christian Church, succeeding Harry L. Millard, who recently went to Lexington, Ky., to continue his seminary education at The College of the Bible.

● John L. Bray, minister of the Community Christian Church of Las Cruces, N. M., for nearly two years, has become minister of education for the Monte Vista Church in Albuquerque.

He was formerly minister of the First Church, Tiffin, Ohio.

● James Woodruff, pastor of First Church, Richmond, Calif., has resigned to be pastor of the Yosemite National Park Church, the membership of which is composed of business people, National Park employees and their families who reside in the park.

## —PERSONAL SIN

(Continued from page 8.)

not yours." The father answered, "But you are mine."

Thus it must be. No act of ours can ever change it. We are the trustees not alone of our own life but also of all lives that are intertwined with ours. Children bear more than the names and the outward resemblances of their parents; they are trustees of their hearts and their happiness as well. King Lear was speaking for parents generally when he made his most famous observation: "How sharper than a serpent's tooth it is to have a thankless child!"

And it works both ways too, in our families. Parents worry children at least as much as children worry parents—that is my recollection of it, and that is the way I continue to get the story.

In the presence of facts like these, and we are not limited to the ones we find in fiction, the

argument that we are free and independent individuals, that we can go where and as we please in order to realize our true selves, is little more than tinkling brass and clanging cymbals. Whatever self we have or will ever have is as social as the structure of our bodies. Whatever self we discover will be found not in isolation from others but in deep involvement with them. We cannot live alone and like it; we cannot live alone at all.

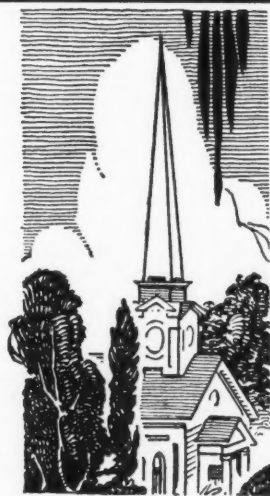
We feel the public consequences of personal sin in a special way in the church. It is a sin to take a vow of loyalty to the church and not keep it—almost as great a sin as to take the vow of fidelity in marriage and not keep it. A church is strengthened or weakened by the integrity of its members. If you are a churchman, the church is where you are; you take the church's good name and holy calling with you wherever you go and in whatever you do.

Every church is composed of two kinds of members: Those who honestly try to be good stewards of their membership and those who are quite casual about it. These two types of members remind me of Edna Ferber's observation, "Some people build the world; the rest of us just come along and live in it." Some people build a church; the rest of us just come along and live in it. The church has grown to greatness because people neither better nor wiser than we are have taken her good name into their keeping and have been good stewards of it. But know this for a fact: The church is strengthened for good or weakened for her work by the public consequence of what we are and what we do.

When you wonder, "How strong is the church?" begin with the question, "How strong am I in the life of the church?" Then you can ask the other question.

# WHAT WOULD YOUR CHURCH DO IF

your minister (or staff member) should die,  
become disabled, reach the age where  
he can no longer serve?



*While planning for the year ahead check the budget for  
Pension Plan participation.*

**PENSION FUND OF DISCIPLES OF CHRIST**  
800 Test Building Indianapolis 4, Indiana

## —THE CROWD

(Continued from page 19.)

"In my father's grocery store," was the reply.

Some of the girls laughed. "Just listen to him," one of them said. "And he a banner student, with all 'A's.'"

"To help earn my way through medical school," he said, as he pushed back his recalcitrant forelock.

"Oh—h! And come back to our ten-year class reunion a famous specialist?"

"I plan to become a medical missionary," was his quiet reply. "And—in the meantime—" he said, as his eyes seemed to sweep appraisingly over the group of girls and rest for a moment on Dorothy, "I hope I'll find the right girl to share my work."

It was apparent that neither Dorothy nor John had heard him, so engrossed were they in conversation with each other. But I wondered. Was one of these boys going to get our Dorothy? If so, which one? Then I heard her say, "Yes, John. I'll be sort of playing while I work. In a park near my married sister, in a smaller town not far from Dallas."

"Goo—d!" There was no mistaking the thrill in John's voice. "In charge of playground work, you mean?"

Dorothy nodded. "Just for the summer," she said.

"Tell me where you'll be! I'll look you up. I'd like to get better acquainted with a girl like you." He pulled a pencil and note-pad from his pocket. Dorothy reached for them and wrote down the address. As she handed them back, John said: "And after that? What will you be doing?"

"I'm not quite sure. But I'd like to find a place to do recreational and religious work in some church. If I don't, I'll do something else worth while. Maybe rehabilitation work in the orthopedic hospital near where I live." Just then, she glanced

up and seemed a bit surprised at the way Ted was looking at her. I could tell he was thinking about how well this girl could fit into his own life. But she hadn't heard his plans. She'd been so busy talking with John when he'd told them.

Right then, someone called to us: "Come on, you-all, it's time to eat!"

Our group pushed back their chairs, and we joined our class-

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▲ Some modern couples have a 2-ring marriage ceremony and a 3-ring marriage.—D. O. FLYNN.

▲ If all the children of a family were placed side by side at a table without their parents, they would reach.—GRIFF NIBLACK, *Indianapolis News*.

---

mates who were straggling back from the cocktail room. Ted paused a moment, as though about to say something to Dorothy. But she and John were looking at each other; so he walked away and joined Edna and the others. Some of the girls glanced back at Dorothy; and she smiled at them, as especially happy-looking smile, as she and John started after them toward the dining room.

I walked along with the rest of the crowd. Guess the boys were right, I thought, as Ted's words, "To thine own self be true" came back to me. Dorothy hadn't seemed to even want to go along with the crowd for cocktails. Yet they liked her the best of any of us.

I could see now. Why Dorothy was different. And Ted and John. Their lives belonged to Christ. They were walking in His way. And I decided. That was the way I wanted to go.

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From this night on. Popularity didn't matter much. College sanction did. And my parents' approval did. But, most of all, I wanted God's approval. I would join the church, as planned. But I'd do it wholeheartedly. And hereafter I'd go with the crowd only when they were right; but I'd stand alone if the crowd was wrong. No. Not alone. But with Christ by my side.



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## "You Are What You Read"

### Daily Meditations

**Daily Meditations on the Seven Last Words.** By G. Ernest Thomas. Abingdon Press. 143 pages. \$2.

Lent is the season of preparation for the profound meaning of the Cross. This book is an excellent treatment of the Lenten theme with daily meditations based upon the words Jesus spoke from the Cross. Scripture reading and a prayer are included in the daily meditations.

Taking one of the week's devotions for a sample, that upon the words "It is finished," the author explores just what those words might possibly mean in all their richness. The finished work of Christ, the unfinished work of Christ, the unfinished aspirations of the soul, the satisfactions of work well done, the persuasiveness of suffering, God's witness from the Cross, the certainty of God's great love . . . these are all challenges to greater personal faith based upon the simple words, "It is finished."

There may be value in this book's usage not only in private devotions but in family worship and church Lenten prayer groups as well. G. Ernest Thomas, as the director of spiritual life for The Methodist Church, has ability in speaking to many needs.—WILLIAM A. LONGMAN

### Easter Sermons

**Preaching the Resurrection.** Edited by Alton M. Motter. Muhlenberg Press. 186 pages. \$2.25.

This is a collection of unusual merit. Pastors, professors, presidents and bishops, selected because of their service in the six largest Protestant bodies of America, present here their deepest faith in their own varied preaching styles. To mention a name is to exclude an equally deserving one. As samples, however, we may mention Bishop Gerald Kennedy and Ralph W. Sockman, Methodists, Edwin T. Dahlberg, Baptist, David H. C. Read, Presbyterian, and Paul E. Scherer, Lutheran. Our readers will be pleased with the sermon by Dwight E. Stevenson.

Ministers will be heartened by the

faith of these fellow-workers. Church members will receive conviction to add to the efforts they receive from their own pastors.

### Lenten Sermons

**Men Who Faced the Cross.** By William Siegel. Augustana Press. 85 pages. \$2.

This collection of eight sermons is a series of character studies in which the German-born Lutheran pastor portrays several New Testament personalities in the light of their reaction to the cross.

The characters treated are John the Baptist, Nicodemus, the high priests, Peter, Pilate, the penitent thief, Paul, and Jesus, the Son of God. This writer's acquaintance with the Holy Land makes the text very vivid. His careful homiletical training causes him to use precise language.

The reader will feel not only that he knows the characters better, but he will be led to some new insights into the drama of man's redemption.

### Jesus' Last Hours

**With Christ in the Garden.** By Lynn J. Radcliffe. Abingdon Press. 80 pages. \$1.50.

This little book, written by the pastor of Hyde Park Community Methodist Church in Cincinnati, gathers up some of the author's best thought about prayer, as expressed in his many lectures in spiritual life conferences through the years.

With historical accuracy, he recreates the scene at Gethsemane on the eve of the crucifixion. Then he shows how Jesus gained strength for the trial ahead through his own prayer. This, in turn, serves as the foundation for discussing a more effective prayer life for all Christians.

### On the Way

**On the Way.** By Olive Wyon. The Westminster Press. 126 pages. \$2.50.

"Why are we here? Is there any meaning to life?" are frequently asked questions. Dr. Olive Wyon

in her book *On the Way* has calmly shown that there is an "end" to live for and a sure "way" to reach it. She has done so without the reader being overcome with a feeling of guilt because of his shortcomings, by pointing out that the "way of holiness is not as remote from ordinary life as many people think."

The book is brief, scholarly and written in a simple style. Dr. Wyon uses many illustrations from life and the scriptures. She also draws copiously from the writings of the saints, reminding us that the truths she sets forth have been practiced over the centuries.

Not only is the book attractive for individual reading, but also for study or prayer groups. All who read this book should find some truths and some techniques for answering the questions, "Why are we here? Is there any meaning to life?"—MRS. LESLIE R. SMITH

### An Indictment

**Betrayers of Christ: An Indictment of Unchristian Christians.** By Stephen Teets. Exposition Press. 100 pages. \$3.

This former newspaper man invites the reader to hope for constructive help for that within us which betrays Christ.

There is disappointment in the reading for the book seems to be the author's means of venting his hatred toward war. A more correct title might have come from the sixth chapter, "Man, God and War."

There is an underlying impression that men must be "worthy" of salvation by some means of preparation. "The Bible reveals that eternal salvation from God through Christ is for anybody, everywhere—but they must be deserving of it by clean hands and a pure heart, . . ."

The author apparently has not found happy experience in the church and her worship for he says, "I believe I am closer to God when I am in the woods or mountains and surrounded by the magnanimities of his power, because it is only then that I can really feel his presence." —HOWARD C. COLE

# CASE HISTORY—No. 5156



In 1958, as a result of the recognized need for another Christian Church in Fort Worth, Texas, the new Central Christian Church was organized. But where does a fledgling congregation without a home turn for help? The answer was the Board of Church Extension.

Requests for consultative and loan services were extended. Several field visits were made by Church Extension staff representatives and as a result the Central Church was granted a loan—No. 5156, for \$60,000.

Today the Central Church is a thriving congregation of well over 400 members, in their own facility and making a real contribution to the brotherhood.

The verdict in this case was not handed down by Church Extension but rather by YOU, the individual and the church who made this loan and thousands like it possible through your participation in Church Extension's trust fund program.

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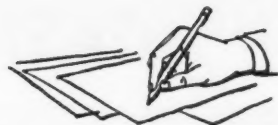


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Name \_\_\_\_\_ Address \_\_\_\_\_

"The spirit and soul of all reformation is free discussion."

—Alexander Campbell



## Letters . . .

### The Best Hymnal

Editor, *The CE-FR*:

Surely Dolores Lippolt couldn't have been speaking of the *Christian Worship* hymnal when she says that there are less than 75 theologically and musically consistent hymns out of 610. (*C-E*, Dec. 29, 1958.)

I have just completed a little research on the subject. Let me begin by saying that indeed our hymnal could stand a good job of revision. However, in a brotherhood as diversified as ours how are we going to remove every hymn that does not meet the approval of a few people and have a hymnal for all of our churches? I am well acquainted with the hymnals of several other communions and I am convinced that the *Christian Worship* hymnal compiled as a joint effort of the Disciples of Christ and the American Baptist Convention is the very best.

In this hymnal there are actually 537 hymns. (The first 93 numbers are responsive readings.) I find that at least 214 of these are very usable. I have either chosen them or heard them used for Sunday morning worship. None of these is reminiscent of the barroom piano era of the 1850's. There are 40 hymns which I personally feel are not very suitable for worship because of theology or music or personal dislike. There are 283 which are in between. That is, they may be theologically good or mediocre but are difficult to sing.

This latter group bothers me for I feel that not too many churches could use these for one reason or another. However, I would not underrate such a fine hymnal.—DAVID C. DERBY, Grafton, Va.

### Christian Action Urged

Editor, *The CE-FR*:

Two articles in the last *Christian-Evangelist* (Dec. 29, 1958), interest me. One is a news article about obscene literature and the other is a letter to the editor about liquor advertisements. I heartily agree with both.

We know that the grocery stores are among the largest sellers of alcoholic liquors and are doing more than the taverns to break down the objections to alcohol, especially

beer. We know the Congress has placed beer in the soft drink list but that does not make it so. Many drivers are arrested for drunken driving who only had a few beers.

Now why cannot the Christian people just tell the grocer, "We like to trade with you, we like your groceries and prices but we are going to have to go elsewhere to trade as long as you are selling beer." Let them take such a stand and stick to it for 60 days and I believe you will find that most of the stores would stop handling alcoholic beverages.—LEE TIBBALS, Kansas City, Mo.

### Also Likes Hymnal

Editor, *The CE-FR*:

Should we remain quiet while Delores Lippolt (*C-E*, Dec. 29, 1958) skewers our hymnal, declaring that "less than 75 of the 610 hymns are musically sound and theologically" acceptable? Using this book weekly, I have not found this to be fact. She has so overstated her position that she does not accomplish her own aim.

As for me, I like the hymnal, feel that it had a fine compiling committee, and know that the situation is not "particularly desperate in the city Church." Of course, it goes without saying, our hymnals should receive a periodic revision.—BERNARD BURRY, Maplewood, Mo.

### On Theological Phrases

Editor, *The CE-FR*:

I noted with pleasure the letter from Mr. Kent Tiedeman (*C-E*, Dec. 29, 1958).

Your comment was not just. A conversation with Mr. Robert Tobias elicited the information that he and Dr. Walter Sikes wrote the resolution which included the request that our ministers and people "... offer prayer to our Lord Jesus Christ in thanksgiving . . ." and that the use of the phrase was quite well understood by them and intended to promote the use of such theological phrases and ideas in our brotherhood.

We may work toward understanding of the theological verbiage of our sister denominations without desiring to use it ourselves! We may applaud the desire of ministers and people to become more lit-

erate theologically without at the same time applauding the desire of some to develop exclusive theological statements stating "what the brotherhood believes."

It will be a sad day for us if and when we come to the time when a free man will no longer feel at home in our midst.—ROBERT A. THOMAS, St. Joseph, Mo.

### On Sermon Texts

Editor, *The CE-FR*:

Is there any way we can get the scripture texts before the public as they are to be used in the pulpits each Sunday?

Not as criticism, but as an example, the enclosed advertisements of fifteen of our churches in the Saturday paper fail to show the scripture text which is to be used the following morning. Just phone any church Monday and see how many can tell you what scripture was used for the sermon the day before.

This is important and it would be nice if the Disciples could start the trend very soon. We need it. The church bulletin board should also carry the scripture text. The sermon titles are often vague, and the church is the place to teach the meaning of scripture.—MRS. I. LAURETTA WALTON, Washington, D. C.

### Signs of Progress?

Editor, *The CE-FR*:

Congratulations on the new combined publication.

May we have a "progress report" article on how Disciples are witnessing to "Christian Unity" in our interdenominational representation? I mean specific cases and words perhaps. Can we see any effect in the hearers, in decisions, in dreams they make? Thank you.—EDMUND SHORT, Lafayette, Ind.

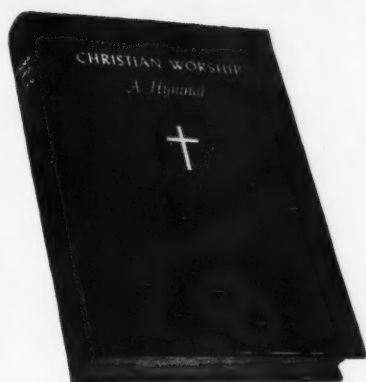
Editor's Comment: Will anyone attempt such a study for our second cousin and others?

### Paper Proves Popular

Editor, *The CE-FR*:

Increase our *Christian Evangelist-Front Rank* from 40 to 50 copies per week.

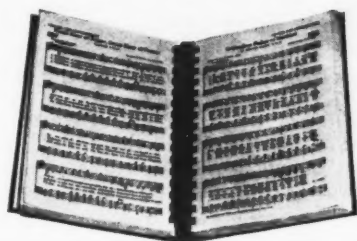
The new paper has proved very popular and well received.—RALPH BURNETTE, Cumberland, Md.



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copies for your church

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**ORIGINAL EDITION.** Responsive readings are taken from King James and the American Standard Version. 80A104, maroon cloth . . . 80A105, blue cloth . . . 80A106, green cloth: \$2.50; 5 or more, \$1.95 each. 80A107, black leather gift edition, \$10.00.

**RSV EDITION.** Same material as the Original Edition with the exception that the responsive readings are from the Revised Standard Version. 80A108, maroon cloth, \$2.50; 5 or more, \$1.95 each. 80A109, black leather gift edition, \$10.00.

**ORGANIST'S RSV EDITION.** Here is a hymnal that lies flat! It contains the same material as the RSV edition described above, but spiral bound to allow for easy opening and page turning. 80A111, blue cloth, \$3.00.

**LOOSE-LEAF EDITION FOR CHOIRS.** A real life-saver for choirs! Music for use in a folder (described below); printed on only one side of extra heavy paper; includes everything found in the bound edition. Available in RSV only. 80A110, \$3.00.

**MUSIC FOLDER.** Dark green cloth. Sheets may be slipped into pocket for easy handling. 80A272, \$1.50 each; \$15.00 per dozen.

**SONGS FOR MEN EDITION.** Paper-bound songbook of 120 favorite hymns and responsive readings prepared especially for men's devotional groups. 80A134, \$ .35; \$3.00 per 100.

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## LET'S TALK IT OVER

by F. E. Davison

**Q**UESTION: *Our church has a large attendance at Sunday school but our boys and girls and our young people seem to have no interest in our worship services or in the program of the church. What can we do to change this situation?*

**A**NSWER: The church school is a part of the church and we could hardly say that those who attend the school show no interest in the church. It is possible to attend the church school and ignore the worship services of the church. That is always a regrettable situation and it is well that you are seeking an answer to the problem. I am glad to talk this question over with you.

Some educational authorities advocate a Junior church service and seem able to do much by that method. I have never been a Junior church advocate because I believe that the boys and girls should worship with their parents and other members of the family. In other words I have long been an advocate of "the family pew."

There is grave danger that boys and girls and young people will grow up with the idea that the "church" belongs to adults. In some way the youth of the church must be made to feel that they are a very vital part of the church. I will list a few suggestions:

1. The church school teachers, Chi Rho, and CYF leaders can help greatly in putting this idea across. These leaders can encourage the boys and girls to attend the worship service and above all should set the example.

2. The minister can recognize the presence of boys and girls, and they can be included in the pastoral prayer. I have never hesitated during special seasons of the Christian year to have boys and girls meet me during the worship service at the altar of the church, where I could tell them a story or talk to them intimately about the church windows, the church ordinances, and perhaps explain to them the sacred symbols which should help us all in our worship experience. Some illustration or some practical application of the message should catch not only the interest of boys and girls but should challenge the imagination of the young people.

3. Summer camps should slant their programs to help the boy or girl to see himself in the midst of the total program of the church. Any camp that hopes to save itself must lose itself in trying to serve the local church.

4. Church officers also have an important responsibility. They need to take time to acquaint themselves with what

is happening to the boys and girls of the congregation. If they are ignoring the worship service it may be that they have seen indifference upon the part of church officers or it may be that word has reached them that the last board meeting was not too Christian in its spirit.

Furthermore, church officers should learn the names of boys and girls and speak words of encouragement to them. If the church faces tragedy tomorrow because of lack of consecrated leadership it may root back into the fact that church officers did not take time to tell John that he would make a good preacher of the gospel or suggest to Mary that the mission field has great need of young, consecrated and well-prepared leaders.



"Whew, I hope this proves to be a printer's error on the bulletin—'Rock, Rock, Rock of ages' . . . !"

